Curriculum Guide

FROM EXECUTIVE PRODUCERS
PRESIDENT BARACK OBAMA
AND **MICHELLE OBAMA**

A NETFLIX ORIGINAL DOCUMENTARY

CRIP CAMP

A DISABILITY REVOLUTION

WINNER
AUDIENCE AWARD: U.S. DOCUMENTARY
sundance film festival 2020

HIGHER GROUND

R SOME LANGUAGE INCLUDING SEXUAL REFERENCES

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JOURNEYS IN FILM™
educating for global understanding

Crip Camp

Curriculum Guide

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Dedication

We dedicate this curriculum to our friend, colleague, co-conspirator, and homie Stacey Park Milbern.

Stacey loved so deeply and unapologetically in ways that will remain revolutionary. Her vision of what is possible is represented in part through this curriculum. She dreamed of a world where crip wisdom is shared and honored, where interdependence is liberation, and where we all experience the freedom and body autonomy we deserve. This curriculum is here to help educate and teach, exactly what Stacey's work on this planet offered. She knew there were multiple stories to share and so many more voices and realities to lift up, and we do so with her as our newest ancestor guiding our path.

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About *Journeys in Film*

Founded in 2003, ***Journeys in Film*** operates on the belief that teaching with film has the power to prepare students to live and work more successfully in the 21st century as informed and globally competent citizens. Its core mission is to advance global understanding among youth through the combination of age-appropriate films from around the world, interdisciplinary classroom materials coordinated with the films, and teachers' professional-development offerings. This comprehensive curriculum model promotes widespread use of film as a window to the world to help students mitigate existing attitudes of cultural bias, cultivate empathy, develop a richer understanding of global issues, and prepare for effective participation in an increasingly interdependent world. Our standards-based lesson plans support various learning styles, promote literacy, transport students around the globe, and foster learning that meets core academic objectives.

Selected films act as springboards for lesson plans in subjects ranging from math, science, language arts, and social studies to other topics that have become critical for students, including environmental sustainability, poverty and hunger, global health, diversity, and immigration. Prominent educators on our team consult with filmmakers and cultural specialists in the development of curriculum guides, each one dedicated to an in-depth exploration of the culture and issues depicted in a specific film. The guides merge effectively into teachers' existing lesson plans and mandated curricular requirements, providing teachers with an innovative way to fulfill their school districts' standards-based goals.

Why use this program?

To be prepared to participate in tomorrow's global arena, students need to gain an understanding of the world beyond their own borders. ***Journeys in Film*** offers innovative and engaging tools to explore other cultures and social issues, beyond the often negative images seen in print, television, and film media.

For today's media-centric youth, film is an appropriate and effective teaching tool. ***Journeys in Film*** has carefully selected quality films that tell the stories of young people living in locations that may otherwise never be experienced by your students. Students travel through these characters and their stories: They drink tea with an Iranian family in *Children of Heaven*, play soccer in a Tibetan monastery in *The Cup*, find themselves in the conflict between urban grandson and rural grandmother in South Korea in *The Way Home*, watch the ways modernity challenges Maori traditions in New Zealand in *Whale Rider*, tour an African school with a Nobel Prize–winning teenager in *He Named Me Malala*, or experience the transformative power of music in *The Music of Strangers: Yo-Yo Ma & the Silk Road Ensemble*.

In addition to our ongoing development of teaching guides for culturally sensitive international films, ***Journeys in Film*** has developed guides for exceptional narrative films like *Hidden Figures*, the story of the black women who became "human computers," mathematicians, and engineers for NASA. We also have guides for documentaries that teach about a broad range of social issues in real-life settings such as famine-stricken and war-torn Somalia, a maximum-security prison in Alabama, and a World War II concentration camp near Prague. ***Journeys in Film*** guides help teachers integrate these films into their classrooms, examining complex issues, encouraging students to be active rather than passive viewers, and maximizing the power of film to enhance critical thinking skills and to meet the Common Core Standards.

Journeys in Film is a 501(c)(3) nonprofit organization.

Introducing *Crip Camp*

The documentary feature *Crip Camp* marks a historic moment in mainstream representation of the disability experience. The film shares, with insight, clarity, humor, and beauty, the experiences of one group of disabled young people and their journey to activism and adulthood. It provides an opportunity for all to delve into the rich and complicated history of disability activism, culture, and history.

The goal of this curriculum is to extend the knowledge and understanding of disability and of disabled people offered in the Netflix film *Crip Camp*.

Impact producers Stacey Milbern and Andraéa LaVant invited us, Drs. Bianca I. Laureano and Aiesha Turman, to imagine a curriculum grounded in an equity and justice approach to disability, one that challenges us to go beyond the expectations of inclusion and diversity. We brought together a team and the result is the curriculum you are now reading. You can learn more about the authors and collaborators on page 11.

Our bold collective vision is to support students, educators, and families in a welcomed conversation about the **disability rights movement, power, ableism,** and **disability justice.** We hope as you read through these lesson plans that you too may envision the possibilities in your homes, classrooms, and communities when guided by those most impacted. We hope to reach as many educators as possible who are teaching now and those who will be teaching in the future. We wish to offer an example of what is possible and to shift from diversity and inclusion to equity and power for disabled people in learning environments!

We invite you to engage with the film and through social media using the hashtag #CripCampFilm. If you use the curriculum let us know!

We are all worthy!

Bianca & Aiesha

To the Teacher

As educators, we each create our own facilitation style. These lesson plans encourage you to maintain your personal style while expanding your practice with participants. You are encouraged to adapt activities to match group and individual needs. This might mean making a written exercise oral or inviting participants to use their own technology to complete the activities if this will facilitate their participation.

This is something to think about every time you prompt the group to do something. Making a space accessible isn't solely your responsibility as the facilitator; access is a community responsibility. But as a facilitator, you can and should model what access and care look like in action.

We encourage you to start each lesson with an access check-in. This is an opportunity for participants to check in with their bodies and minds, to note any specific needs they may have, and to share what support or understanding they need. For example, does someone need a drink of water? Does anyone need to take medication? Who may be more comfortable lying on the floor or standing up? Does anyone need different lighting in the room? Do the chairs in the room work for people's bodies?

Go around the room and have students share how their bodies and minds feel and whether they need something to make them more comfortable. As the facilitator, it can help to go first to give an example. After you finish, you may say "check," so everyone knows you are finished sharing. You may also remind participants that saying "All my access needs are met, check" is a good way to show that they have what they need to participate.

Remember that access needs can change from one moment to the next. An access check-in is also a reminder for you, as a facilitator, to create and maintain, as best you can, a space where participants can ask for accommodations.

In these lesson plans we use the term "disabled people" instead of "people with disabilities." This is "identity first" language vs. "person first" language and it is a choice made in the context of the U.S. disability community. You may shift the language if you know what is generally preferred or accepted in your community; you may also choose to make this a discussion with your group.

How to Use These Lesson Plans

Grounded in Access

Accessibility was an organizing principle in the way we wrote these lesson plans. They are designed to be changed, taken apart, put back together in new ways, and generally used in ways that are useful to the people for whom you are facilitating. There is no one right way to learn and there is no one way to use this curriculum. We have created a learning experience for educators who may not have full content expertise, yet have strong facilitation skills, to help participants critically think and evaluate the world they live in together.

Watch the Film!

Many of the activities in the lesson plans can be done without having participants watch the complete film. Yet, facilitators will benefit from having seen the entire film. The film is rated R, mainly for the use of profanity and discussion of sexuality and pleasure. We have selected specific scenes and provided the time stamps per scene for use. We have also suggested longer sections for communal viewing that may be useful for some learners. Again, trust yourself and your training as to what scenes may be best to offer your participants.

Where to Begin and End?

When we began discussing the lessons for the curriculum, we immediately knew we had to begin with the film as a form of media and with understanding what this form of media offers us all. That is why the media literacy lesson is the first one. This lesson offers a rich opportunity for facilitating a discussion about how our communities consume and understand media messaging in a variety of different formats. We encourage you to begin at Lesson 1. After that, choose the lesson plans and activities that work best for how you want your classroom and discussion to continue.

Common Core Standards and Social Emotional Learning Competencies

Each lesson has been aligned with the Common Core State Standard (CCSS) for a variety of different subjects. The Common Core State Standards in English Language Arts and Literacy provide a framework for the skills and concepts essential to college and career readiness in reading, writing, speaking, and language across multiple disciplines. These lesson plans are aligned to the Grade 11–12 Common Core standards. For more information, consult http://www.core-standards.org/ELA-Literacy/.

Each lesson has also been aligned with Social Emotional Learning Competencies as developed by the Collaborative for Academic Social and Emotional Learning (CASEL).

Contributors

Bianca I Laureano, Ph.D. h.c., M.A., C.S.E.S.
An award-winning interdisciplinary scholar and curriculum writer. She received an honorary doctorate from the California Institute of Integral Studies in May 2020 for her work in expanding racial and reproductive justice in sexuality education. Her background is in Black and Latinx sexualities, education, media justice, disability justice, and youth culture. She is a disabled queer fat femme and lead curriculum writer and director at ANTE UP!, a virtual freedom school for professional development.

Aiesha Turman, Ph.D.
Aiesha is a scholar-practitioner and the director, producer, and editor of the documentary film *Black Girl Project* (2010); she is also Founder and Executive Director of the Black Girl Project organization, a leading-edge grassroots community organization with the mission to transform individual lives and whole communities through reclaiming, rewriting and remixing narratives. Aiesha is raising a 16-year-old child with a disability and knows first-hand the systemic challenges and oppressions disabled youth and families experience.

Kaara Kallen, M.A.
Kaara has worked with Bianca and Aiesha for over five years in supporting their work via editing and aligning curriculum and lesson plans to the Common Core State Standard. Kaara is an adjunct instructor at Northwestern University. She is an editor and content consultant for organizations with educational, environmental, or social missions. She sees both teaching and learning as fundamentally creative acts.

Cory Silverberg, M.A.Ed
Cory worked with Bianca and Aiesha for more than five years as a collaborator, consultant, and editor. He is the co-author (with Miriam Kaufman and Fran Odette) of *The Ultimate Guide to Sex and Disability* and more recently has been working on a series of inclusive sex and gender books for children with Fiona Smyth. Their most recent collaboration is the ALA Stonewall Honor Book *Sex Is a Funny Word*.

Stephon Snell, B.A.Sc
Stephon has worked with Aiesha for over eight years as an emerging graphic designer when he was a peer educator. He holds a B.A.Sc in Graphic Design from Johnson and Wales University in Rhode Island and has created websites, images, packaging, and templates for various university publications, a marketing agency and the Brooklyn Children's Museum.

Film credits

Directors	Nicole Newnham, Jim LeBrecht
Executive Producers	President Barack Obama, Michelle Obama, Tonia Davis, Priya Swaminathan, Howard Gertler
Produced by	Sara Bolder, Jim LeBrecht, Nicole Newnham
Edited by	Eileen Meyer, Andrew Gersh
Co-Editor	Mary Lampson
Director of Photography	Justin Schein
Associate Producer	Lauren Schwartzman
Music by	Bear McCreary
Music Supervisor	Amine Ramer
Additional Editor	Shane Hofeldt
Story Consultant	Denise Sherer Jacobson
Impact Producer	Andraéa LaVant

Lesson 1

Media Literacy: Understanding What You Are Watching

Enduring Understandings

- Media literacy is the ability to access, understand, evaluate and create all forms of communication.
- Media literacy helps you to become a critical thinker and a good communicator.
- To analyze a piece of media, you should consider who made it, the techniques used, the values behind it, the audience it will appeal to, and the purposes for which it was created.

Essential Questions

- What are the various forms of media and media literacy?
- How do you interpret and analyze media? What are the five core questions?
- What different forms of media were created for *Crip Camp*?
- Why are multiple stories and voices valuable?

Notes to the Teacher

[Important: Before beginning this lesson, be sure to read the notes about accessibility in the "To the Teacher" section at the beginning of this guide.]

To prepare to teach this lesson, watch the entire film *Crip Camp.* View the images included in this lesson plan and visit the resource list to become familiar with the various types of media connected to the film.

The activities in this lesson plan add up to far more than a 45- to 60-minute session. This is intentional to allow for choice and flexibility. Activities can be done over several sessions and you may choose to select and edit the activities so they meet the needs of your participants.

If you don't always know an answer, that's okay. Saying "I don't know" or "This is new information for a lot of us, including me" helps build a powerful relationship of honesty with participants. The goal is to support participants in understanding media literacy and applying their new skills to prepare them for what they are going to watch in the film *Crip Camp*.

This lesson plan focuses on media literacy, a theory and practice that has existed in education communities for more than 30 years. It's important to make sure all participants understand what they are watching/hearing/experiencing, and it is equally important that each of us knows that all media are open to critique, exploration, and curiosity. This is a foundation for open, honest, and enriching critical experiences.

Media literacy is an essential tool for identifying and challenging ableism, as it allows us to think and talk about the ways we all access media differently and the ways some of us are left out of the conversation by the very nature of the media presented to us. Media literacy also gives parents and educators without a strong background in racial and disability justice a language and framework for talking about racism, ableism, and more. It offers a foundation for making the most of the educational and liberating possibilities of the film *Crip Camp*. Media literacy helps us identify media justice. And a great example of media justice is the film *Crip Camp*.

In Parts 1 and 2 of this lesson, participants define media literacy and list various types of media they are familiar with. They discuss statements about the media's fairness, objectivity, purpose, influence, and more. Part of the value of this "barometer" activity is to bring different interpretations to the surface and to remind participants that statements like these rarely have one single meaning. Be mindful of your role as a facilitator. Ensure that all opinions are acknowledged and that participants are paying attention to and communicating with each other. Remind participants that it is okay to change their minds. Make copies of **Handout 1** before class.

Part 3 examines key questions that should be considered in looking at media critically, questions that concern the creator of the materials, the techniques used, the values and beliefs it promotes, the ways different people might react differently to the message, and the purpose(s) for which it was created. Before beginning Part 3, review the items listed under Materials to become familiar with them. Make photocopies of **Handout 2**, putting the questions and the poster on separate pages to be handed out at different times. Study the poster to form your own opinions but be open to hearing different interpretations of the poster from the participants.

Part 4 allows participants to put into practice the five media literacy questions from Part 3 with another piece of media from the film *Crip Camp*. If you haven't done so already, make copies of **Handout 2: *Crip Camp* Media** before class so that each student has a copy. You will have to arrange computer access or have students bring their own devices. Have participants work individually or in groups and assign them a piece of media to discuss and examine from the film *Crip Camp*. There are a variety of images, a trailer, hashtags, a Spotify playlist, an official website, and a Wikipedia page for the film. Participants also discuss the trailer for the film *Crip Camp*.

In addition to this lesson, there are extension activities as follows:

Activity A: ASL and Accessible Viewing
Activity B: Writing Image Descriptions
Activity C: What's Reliable Online?
Activity D: Music as Media

Social Emotional Learning Competencies: (CASEL):

Self-awareness:
The ability to accurately recognize one's own emotions, thoughts, and values and how they influence behavior. The ability to accurately assess one's strengths and limitations, with a well-grounded sense of confidence, optimism, and a "growth mindset."

Social awareness:
The ability to take the perspective of and empathize with others, including those from diverse backgrounds and cultures. The ability to understand social and ethical norms for behavior and to recognize family, school, and community resources and supports.

Relationship skills:
The ability to establish and maintain healthy and rewarding relationships with diverse individuals and groups. The ability to communicate clearly, listen well, cooperate with others, resist inappropriate social pressure, negotiate conflict constructively, and seek and offer help when needed.

Responsible decision-making:
The ability to make constructive choices about personal behavior and social interactions based on ethical standards, safety concerns, and social norms. The realistic evaluation of consequences of various actions, and a consideration of the well-being of oneself and others.

Common Core Standards addressed by this lesson

Reading (Informational)

CCSS.ELA-LITERACY.RI.11-12.4
Determine the meaning of words and phrases as they are used in a text, including figurative, connotative, and technical meanings; analyze how an author uses and refines the meaning of a key term or terms over the course of a text (e.g., how Madison defines faction in Federalist No. 10).

CCSS.ELA-LITERACY.RI.11-12.6
Determine an author's point of view or purpose in a text in which the rhetoric is particularly effective, analyzing how style and content contribute to the power, persuasiveness or beauty of the text.

CCSS.ELA-LITERACY.RI.11-12.7
Integrate and evaluate multiple sources of information presented in different media or formats (e.g., visually, quantitatively) as well as in words in order to address a question or solve a problem.

Speaking and Listening

CCSS.ELA-LITERACY.SL.11-12.1
Initiate and participate effectively in a range of collaborative discussions (one-on-one, in groups, and teacher-led) with diverse partners on grades 11-12 topics, texts, and issues, building on others' ideas and expressing their own clearly and persuasively.

CCSS.ELA-LITERACY.SL.11-12.2
Integrate multiple sources of information presented in diverse formats and media (e.g., visually, quantitatively, orally) in order to make informed decisions and solve problems, evaluating the credibility and accuracy of each source and noting any discrepancies among the data.

Common Core Standards, continued

CCSS.ELA-LITERACY.SL.11-12.3
Evaluate a speaker's point of view, reasoning, and use of evidence and rhetoric, assessing the stance, premises, links among ideas, word choice, points of emphasis, and tone used.

Language
CCSS.ELA-LITERACY.L.11-12.4
Determine or clarify the meaning of unknown and multiple-meaning words and phrases based on grades 11-12 reading and content, choosing flexibly from a range of strategies.

CCSS.ELA-LITERACY.L.11-12.6
Acquire and use accurately general academic and domain-specific words and phrases, sufficient for reading, writing, speaking, and listening at the college and career readiness level; demonstrate independence in gathering vocabulary knowledge when considering a word or phrase important to comprehension or expression.

Writing
CCSS.ELA-LITERACY.W.11-12.3
Write narratives to develop real or imagined experiences or events using effective technique, well-chosen details, and well-structured event sequences.

Materials

(All materials are also accessible through the education page at https://cripcamp.com/curriculum/)

Handout 1: Different Kinds of Media
Handout 2: Core Questions about Media
Handout 3: Media for Analysis
Handout 4: Images for Analysis
Film trailer with audio description at https://youtu.be/s6TB7KEqhRo
Crip Camp Spotify playlist at https://open.spotify.com/playlist/5O1U3na3FdrrcffgsUYm3y
Official *Crip Camp* website: http://www.cripcamp.com
Crip Camp Wikipedia page: https://en.wikipedia.org/wiki/Crip_Camp

Procedure

Part 1: Defining Media Literacy (10 minutes)

1. Write the word "media" on the board. Share with participants that defining media is not always as easy as we may think. People define this term in many different ways. Ask participants to offer some examples of how they define media. Responses may include

- functions and definitions of media (such as information, communication, expression)
- forms of media (such as television, newspapers, and social media)
- examples of pieces of media (such as a specific TV show, article, song, or game).

(Be sure to keep the conversation on definitions of media. In a later activity, participants generate a list of the specific media they interact with.)

2. Offer the following definition: Media may be any way of communicating and sharing a message. Remind participants that media is a form of expression. Some people create media with only themselves in mind (like having a diary); others create media to share information and ideas with as many people as possible. These forms of media may be called "social media" or "mass media."

3. Now write the word "literacy" on the board after "media." Invite participants to share what they think literacy means. Listen for the following words and if you don't hear them, add them to the discussion:

Understand	Create	Believe
Analyze	Read	Discover
Research	Know	Make

Participants may connect the term "literacy" with reading and writing. If they offer this, ask additional questions such as: "Why are reading and writing important skills to have?" and "What ways do people use reading and writing?"

4. Next ask: "When we put the terms "media" and "literacy" together, what do you think the phrase "media literacy" means?" Invite a few responses and then offer the definition from The Center for Media Literacy (https://www.medialit.org/):

> "The ability to access, analyze, evaluate, create, and act using all forms of communication. Media literacy empowers people to be critical thinkers and makers, effective communicators, and active citizens."

Write this definition on the board and explain its meaning as you write each section of the definition. Alternately, if you prepared it ahead of time, uncover or project the written definition, allowing students time to copy it, or distribute it as a handout.

5. Remind students that media literacy makes us more literate and aware media consumers. It helps us understand the messages that are constantly being created and sent to us, who made these messages, why they made them, and how to create our own messages.

Part 2: The Many Forms of Media (25 minutes)

1. Introduce the activity by writing "What are different kinds of media?" on the board. Distribute **Handout 1: Different Kinds of Media** and review the directions. Ask participants to write down as many examples of those forms of media as they can think of; putting at least one example in each section. For example, "Twitter" will go under "Social Media," newspapers under "Print Media," and movies under "moving images." Encourage them to be specific and add the names of specific examples of each kind of media; for example, "newspaper" could be *The Washington Post*, and "social media" could be TikTok.

2. As they are working, replicate this graphic organizer on the board. When they have had enough time to work, invite participants to share what they included in each category. As they share, add their suggestions to the quadrant on the board or ask them to do it. After all participants have shared, ask the group, "Is there anything you would like to add or move elsewhere?" and do so.

3. Summarize by reminding the group that "media" means many things and that new forms of media are always being created.

4. Now say, "I am going to read out several statements. For each one, I will ask if you agree or disagree. You will have the opportunity to explain your responses and to respond to each other. Pay attention to what others are saying. If you hear something that makes you reevaluate your position, that's okay." Then read the statements below, adding others if you wish. After you read each statement, invite a few participants who are comfortable sharing to talk about why they agree or disagree with the statement. [Encourage participants to resist the temptation to interpret the statement. When participants ask, "What does that statement mean?" or share that they can't answer without knowing exactly what is meant by a statement, remind them that all these statements are opinions and that none of them have one single meaning.]

- Media is fair.
- Media must be objective or neutral.
- Media is entertainment and must not be analyzed.
- Media influences us.
- There is nothing you can do to change the way the media is.
- You can only make media if you have a lot of money.
- Media is not a mirror to reflect the world, but a hammer with which to shape it. (You may share that this is adapted from the quote "Art is not a mirror held up to reality, but a hammer with which to shape it" by Berthold Brecht.)

5. End with the following discussion/processing questions:

- What did you notice about people's responses to these statements?
- What are you taking away from this activity?
- Where do you see the media reflecting the world around you?
- Where do you see the media shaping the world around you?
- Why is it important for us to discuss and know about different types of media?

Part 3: Elements of Media Literacy (20 minutes)

1. Tell participants that there are five core elements that help us become media-literate and five key questions to ask when looking at or listening to media. Distribute page 1 of **Handout 2: Core Questions about Media**. Read the questions aloud and let participants discuss their meaning. Then distribute page 2, the *Crip Camp* poster image and give participants time to study it. Be prepared to describe the poster for participants who may not be able to see it. (Tips on creating image descriptions can be found at the end of this lesson plan in the "Resources" section.)

2. Ask participants the first question: Who created it? (Some may respond "The Obamas" or "Netflix.") Remind participants that there are people who write, direct, edit, put sound to, photograph, video, upload, archive, market, and broadcast or print media all the time! Ask: Who are those people, and how may their identities, experiences, and histories impact the media that they create? Give students time to take notes on the first page of the handout for this and each of the following steps.

3. Invite participants to share how they would find out information about this film. Point out that we can get information about who created a piece of media by looking at the credits, searching the Internet, reading interviews, and doing research. If useful, invite participants to try to find out who the directors of the film *Crip Camp* are by doing an online search. Next, ask participants to share how they found that information: What did they type or say into their web browser?

4. Move to question two: What creative techniques are used to attract (and keep) your attention? Remind participants that media can engage all of our senses and interacting with it can be a very sensuous (or at least sensory) experience! We can see, hear, and touch; some images and sounds can evoke memories of smell and taste as well. Ask: What are the ways this film poster attracts and keeps our attention?

5. For question three, remind participants that media cannot always reach or represent all people and experiences; it necessarily omits a lot of people and experiences. As you discuss the poster, ask participants what they think this film could be about, based on the image and words. Remind participants that there is no one right answer to what the film is about. Try to keep participants focused on the film poster and allow them some opportunities for confusion or play as these may be new representations for them to discuss. You may guide a conversation about why there are omissions; for example, the poster image omits women and girls. Remind participants this is why creating media of their own is important to fill the gaps and/or challenge myths and stereotypes.

6. For question four, invite participants to consider how those excluded from this media might experience it. Ask participants how different people might understand this message differently. Encourage them to look beyond the image to the words and symbols on the poster.

- Ask participants to consider the ways each example of media is made for some groups and not others. How does this influence the ways we experience the media?
- What group of people do participants think the film *Crip Camp* focuses on?
- Is this a film for everyone? Why or why not? (This conversation could lead to a variety of discussions about stereotypes, privilege, power, access, and misinformation. Be prepared to facilitate or redirect conversations as needed.)

Part 4: Media Literacy in Practice (30 minutes)

1. Distribute a section of **Handout 3** to each participant. Explain that in this activity they will only work with one piece of media, but they are receiving the list in case they would like to extend their research by analyzing others.

2. Have participants work individually or in groups and assign them a piece of media to discuss and examine from the film *Crip Camp*. If participants are working in groups, ask each group to collectively identify one member who will take notes and report back and another member who will display the media. Instruct the participants/groups to work their way through the five questions outlined in **Handout 2**. Give 15 minutes for this part of the activity.

3. Have each participant/group report back and invite the other participants to ask questions about the process (e.g., "How did you find out who created this message?"). Ask the following discussion questions:

- Why is it important to be media literate?
- What would you do if you saw a message promoted that you disagreed with?
- How are hashtags used to promote messages?

4. Show the group the trailer with audio description from https://cripcamp.com/); it is less than four minutes long. Then use the following questions to discuss it with participants:

1. What are your thoughts about this film?
2. Have you heard of any of these experiences before? Why, or why not?
3. What emotions did people in the film experience?
4. What did you notice about watching the trailer with audio descriptions?

5. To end the session, thank participants for their time and energy in discussing media and practicing their media literacy skills. Ask participants to go around the room and share one thing they learned about media or disability with the group or if you prefer, do this as a written exercise.

Additional Activities

A: ASL and Accessible Viewing (25 minutes)

The purpose of this activity is to explore the accessibility of the film and/or trailer. Who can access it? What ways can visual media be accessed? What are some of the barriers to access? What does it mean for a film/trailer to be watched? How important is sound to film/video?

For this activity, you will be focusing on access for d/ Deaf and hard of hearing (HoH) people and communities. It's important to differentiate between the term "d/Deaf" and the term "hard of hearing," which many people use interchangeably.

According to Carol Padden and Tom Humphries in *Deaf in America: Voices from a Culture* (1988):

> We use the lowercase deaf when referring to the audiological condition of not hearing, and the uppercase Deaf when referring to a particular group of deaf people who share a language–American Sign Language (ASL)–and a culture.

Hard of hearing (HOH), though often linked with the term d/Deaf, refers to:

> ... a person with a mild-to-moderate hearing loss. Or it can denote a deaf person who doesn't have/want any cultural affiliation with the Deaf community. Or both. The HOH dilemma: in some ways hearing, in some ways deaf, in others, neither.
> —*Deaf Life*, "For Hearing People Only" (October 1997)

You will need access to the following:

- The *Crip Camp* trailer (https://youtu.be/s6TB-7KEqhRo) or the full film on Netflix.
- What is Captiview? (https://www.youtube.com/watch?v=ebL3vzuqiuc&feature=youtu.be)
- Regal Access — Glasses with Open Captions (https://youtu.be/OsckbFwU2SQ)
- What Happens When Deaf People Go to the Movies? (https://www.youtube.com/watch?v=qXAuws6uuGM)

Procedure

1. Ask participants what the term "access" means. They will probably offer responses like "available, entry, etc." Write the following statement from https://www.myblindspot.org on the board:

> Access can be viewed as the "ability to access" and benefit from some system or entity. The concept often focuses on people with disabilities or special needs (such as the Convention on the Rights of Persons with Disabilities) and their right of access, enabling the use of assistive technology.

2. Explain to participants the differences between d/ Deaf and hard of hearing (HoH) people and communities using the information above. Once participants understand the differences in these terms, ask the following questions:

- What are some ways that d/Deaf or hard of hearing people communicate?
- Are d/Deaf or hard of hearing people able to watch films or television?
- When is the last time you saw a d/Deaf or hard of hearing person represented in the media?

Remind participants that these questions are not about right or wrong, but are useful to us as a way to think about how people are able to access visual media.

3. Show participants the "What is Captiview?" and "Regal Access" videos at these sites:

- What is Captiview? https://www.youtube.com/watch?v=ebL3vzuqiuc&feature=youtu.be
- Regal Access — Glasses with Open Captions https://www.youtube.com/watch?v=OsckbFwU2SQ

4. Ask participants these questions:

- What do you think of Nyle and Chella's experience at the theater?
- What did you learn about the Captiview and Regal Access devices?
- Did any of your learnings change your mind about the ways d/Deaf and hard of hearing HOH people communicate? Why or why not?

For the final portion of this activity, have participants access the *Crip Camp* trailer on their personal devices or ask for a participant to volunteer to access it via the class's system. Instruct participants to figure out how to access the closed captions. (NOTE: While doing this activity, have participants keep the sound on. You are not trying to simulate the experience of a d/Deaf or hard of hearing person; you are simply exploring accessibility.)

5. Then use the following questions to guide the discussion:

- Was it easy or difficult to add the captions? Why or why not?
- Did you understand everything?
- How important are music and sound effects to a TV program?
- Do the captions accurately portray music and sound effects?
- Were you able to read the captions and view all the action?

6. Review the statement about accessibility that you read aloud at the beginning of this activity. Ask participants to summarize how accessible visual media is for d/Deaf and/or hard of hearing people.

B: Writing Image Descriptions (25 minutes)

The purpose of this activity is to offer participants the opportunity to create media that is accessible by writing image descriptions.

1. Share with participants that there are many ways people receive information and communicate. We don't all rely on our ears to hear, on our eyes to see, on our voices to talk, or on our fingers and hands to feel. But we all take in media and everyone can share their thoughts and experiences with others. We can't do that unless the media is accessible to us. For example, something that is only visual isn't accessible to someone with low or no vision (and may not be accessible to a lot of other people). You may use the example of the *Crip Camp* trailer and how it offers audio descriptions and captions in order to be more accessible to people who process information in different ways.

2. Tell participants that one way people have begun to be more inclusive is to offer image descriptions (sometimes shortened to "ID"). These are a few sentences that explain what is happening in an image.

3. Invite the group to reflect on the poster for the film *Crip Camp* and take a few minutes to write down what they see. Ask a few volunteers to share what they wrote down. Make a note of what parts of the image participants are focusing on, e.g., "A person is in a wheelchair and there is someone standing behind them holding a guitar." How did participants decide on reporting (or not reporting) on people's gender, skin tone, race, location, and clothing? What adjectives are useful for participants to be reminded to use?

4. Next, assign or have students select an image offered on **Handout 4** and invite them to write an image description for the image. Remind them to include the copyright information at the end of their ID since that helps with the first question for media literacy: Who created this?

5. Allow ten minutes for this activity and invite participants to do at least two IDs. Then select volunteers to share their ID. If any images were not described, work as a group to create IDs for those so that by the end of the activity all images have image descriptions.

6. Conclude with these discussion questions:

- Why are image descriptions important to create?
- What are some ways we can be inclusive of more people when sharing media?

C: What's Reliable Online? (20 minutes)

The purpose of this activity is to offer participants the opportunity to practice media literacy skills and examine the reliability of websites. Participants will use search options to make decisions on what they consider reliable information about disability.

1. Share that often when we are seeking information, we want trusted information from sources that are honest and dependable—in other words, "reliable."

2. Place participants into groups of 3 to 5 people. (If you prefer, you may also do this with individuals or as a whole group.) Assign each group a topic (disability, disability movement, and disability rights) and instruct them to use mobile devices or laptops to research their topics.

3. Have participants choose two websites or social media accounts related to their topic and evaluate them for reliability using the media literacy skills learned in Part 3 of Lesson 1. Give participants ten minutes for this activity. Tell them they are to report back on their findings and whether they found the sites they share reliable or not.

D: Music as Media (20 minutes)

The purpose of this activity is to offer participants the opportunity to understand music and lyrics as forms of media that can powerfully convey messages both intended and unintended.

1. Share with participants that the movie *Crip Camp* has a soundtrack and, if necessary, discuss what a soundtrack is for a film (the music that is played during a film or a recording of this music on CD or other media). Share that the film has an official soundtrack on the website Spotify.com at https://open.spotify.com/playlist/5O1U3na3FdrrcffgsUYm3y.

2. Project the list of songs and ask participants if they are familiar with any of them; ask what they think the songs may be about based on the titles. Select a song and listen to it together.

3. Optional: Offering the lyrics to the song may be useful for participants to discuss the song as well. You may find lyrics to songs to show students at these websites: https://metrolyrics.pro/ or https://www.AZLyrics.com. Project the lyrics and give participants time to read them carefully. Encourage participants to write down or circle any words from the lyrics that they are not familiar with. Invite them to share what some of these terms or phrases may include. You may need to offer a short discussion about slang and how language shifts and changes with time and from one community to another.

[NOTE: One song listed is from a musical film called *Rocky Horror Picture Show* released in 1975 and is titled "Sweet Transvestite." You may share that this song is used in a particular part of the film to show how one disabled performer used gender to play with disability and beauty. The term "transvestite" was common at one time, but today is not used often. Terms such as "gender expression," "gender-bending," and "cross-dressing" are preferred today.]

4. Use the following questions to guide the conversation about the songs:

- *Crip Camp* is in part a movie about the director's life. If you were making a movie about your life, what songs would you include in the soundtrack?
- Why must permission be given to use someone else's song?

Glossary

Accessibility
: The "ability to access" and benefit from some system or entity. The concept often focuses on people with disabilities or special needs (such as the Convention on the Rights of Persons with Disabilities) and their right of access, enabling the use of assistive technology.

Access Check-In
: This is an opportunity for participants to check in with their bodies and minds and to note any specific needs they may have and/or support or understanding they may require.

Literacy
: Often defined as the ability to read and write; more broadly, literacy refers to having a thorough competence or knowledge of a particular subject or area.

Media
: Media may be any way of communicating and sharing a message.

Media Literacy
: "The ability to access, analyze, evaluate, create, and act using all forms of communication. Media literacy empowers people to be critical thinkers and makers, effective communicators, and active citizens." The Center for Media Literacy (https://www.medialit.org/)

Resources to Learn More

Creating Image Descriptions
There are lots of online resources to help you write image descriptions. Here are two we recommend, created by disabled writers/readers/makers:

Image Descriptions: A Quick Guide & How-To
https://www.blindinphiladelphia.com/2018/12/30/image-descriptions-a-quick-guide-how-to/

Living With Disability: All About Image Descriptions
https://livingwithdisability.tumblr.com/post/124066767358/all-about-image-descriptions

Read More
The Center for Media Literacy
https://www.medialit.org/

Sins Invalid. 2019. Skin, Tooth, and Bone: The Basis of Movement Is Our People. Disability Justice Primer 2nd edition. Available in PDF and hard copy here:
https://www.sinsinvalid.org/disability-justice-primer

"Netflix's 'Crip Camp' is one of the most important films about disability I've ever seen."
https://www.nbcnews.com/think/opinion/netflix-s-crip-camp-one-most-important-films-about-disability-ncna1176456

Watch More
How to Understand Power by Eric Liu available at
https://www.youtube.com/watch?v=c_Eutci7ack

Introduction to Media Literacy: Crash Course Media Literacyt#1 available at https://www.youtube.com/watch?v=AD7N-1Mj-DU&feature=youtu.be

Listen More
'Crip Camp' Is A Raucous Celebration Of A World-Changing Place on NPR March 25, 2020. Retrieved at:
https://www.npr.org/2020/03/25/821425631/crip-camp-is-a-raucous-celebration-of-a- world-changing-place

How A Law To Protect Disabled Americans Became Imitated Around The World on NPR July 24, 2015. Retrieved at:
https://www.npr.org/sections/goatsandsoda/2015/07/24/425607389/how-a-law-to-protect-disabled-americans-became-imitated-around-the-world-the-world

Handout 1

Different Kinds of Media

Directions: In each section of the graphic organizer below, list as many examples of media as you can. Try to be as specific as possible. Under "More," place any media that does not fit into the other categories.

Social Media	**Print Media**
Moving Images	**More**

Handout 2, Page 1

Core Questions about Media

Directions: Read the following questions carefully and be sure you understand what each question means. Then study the image on the next page and answer the questions about this image.

1. Who created this?

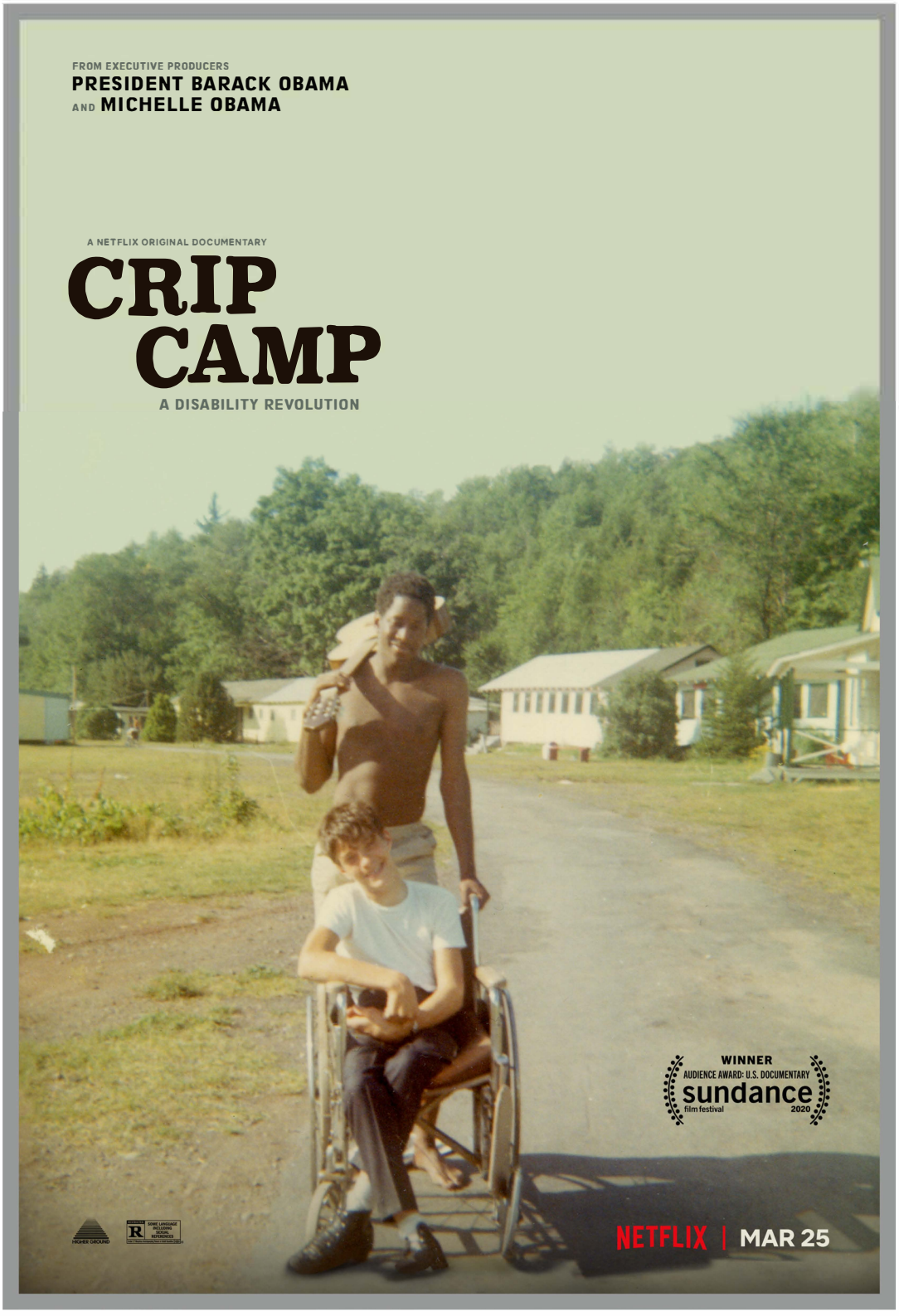
2. What creative techniques are used to attract (and keep) my attention?

3. What values and/or beliefs are being promoted? What is missing?

4. How might different people understand this message differently?

5. Why is this message being sent?

Handout 2, Page 2



Handout 3

Media for Analysis

Directions: Photocopy and distribute one section to each participant. If you prefer, copy one section and email to each participant.

***Crip Camp* Media**	***Crip Camp* Media**
The film trailer with audio description https://www.youtube.com/watch?v=6-E6luHeTCc	The film trailer with audio description https://www.youtube.com/watch?v=6-E6luHeTCc
The Spotify playlist https://open.spotify.com/playlist/5O1U3na3F-drrcffgsUYm3y	The Spotify playlist https://open.spotify.com/playlist/5O1U3na3F-drrcffgsUYm3y
The official website http://www.cripcamp.com	The official website http://www.cripcamp.com
The Wikipedia page https://en.wikipedia.org/wiki/Crip_Camp	The Wikipedia page https://en.wikipedia.org/wiki/Crip_Camp
Images on **Handout 4**	Images on **Handout 4**
Hashtags #CripCamp #CampJened #Disability #CripCamp2020	Hashtags #CripCamp #CampJened #Disability #CripCamp2020

Handout 4

Images for Analysis

Photo by Patti Smolia

Photo © Steve Honigsbaum

Photo © HolLynn D'Lil

Photo (right) courtesy of Golda Simon

Lesson 2

Power and Disability Justice: An Introduction

Enduring Understandings

- Power can take many different forms and can be found at many levels: in the home, at school, in the community, and at the state and national levels.
- We all feel powerful and powerless at different times.
- Justice comes from working together to see that everyone has a fair opportunity; it encompasses both fairness and equity.
- Disability justice means that people with disabilities are able to live the lives they want.

Essential Questions

- What are the different types of power?
- What do the terms "fair," "just," and "equitable" mean?
- What is "ableism"? How is it connected to the concept of power?
- What is disability justice?
- How does the film *Crip Camp* contribute to your understanding of power and disability justice?
- How can we build a just and equitable community?

Notes to the Teacher

[Important: Before beginning this lesson, be sure to read the notes about accessibility in the "To the Teacher" section at the beginning of this guide.]

In this lesson, participants will explore the concepts of power and justice and how they relate to disability rights and disability justice. It is okay if you don't always know an answer. Saying "I don't know" or "This is new information for a lot of us, including me," helps build a relationship of honesty with participants.

Before teaching this lesson, watch the film *Crip Camp*, view the images included in this lesson plan and visit the resource list to become familiar with the various types of media connected to the film. Read the ten disability justice principles published by disability justice-based organization Sins Invalid, available in the Materials section of this lesson plan, to become familiar with the principles and movement.

Power is everywhere. It is one of those things we cannot always see with our eyes, but we can feel it in our bodies. We can feel the difference between power being used over us or with us. When power is used *over* us, we have limited say and decision-making power. When power is used *with* us, we have a say in making decisions that will affect us.

Often power is used over us when we are younger and, for many disabled people, power is used over them in many situations for their entire lives. When we think about personal power to make decisions that will affect our lives, disabled people are not often offered the personal power to make their own choices. Doctors, governments, and/or family members may decide to use power over a disabled person. In this lesson, participants explore power to understand it more fully and to recognize what having power *with* others means for us all.

In Part 1, participants consider the nature of power and discuss what it feels like to have power and to be powerless. They consider the different types of power and where it can be found. They also view a clip from *Crip Camp* and several stills from the film, considering what each has to say about the nature of power.

Part 2 is concerned with understanding the meaning of justice and related terms. Before the lesson, write the definitions of justice given in the Procedures section of this lesson plan on the board, on newsprint, or on a slide. Participants will discuss the meanings of justice, fairness, and equity, and will consider examples of each as a precursor to the next section of the lesson.

Part 3 extends the discussion to the topic of disability justice. The goal is to help participants understand that ideas of "normal" are not always correct or inclusive. Before the lesson, locate the film clip of Denise Sherer Jackson discussing the hierarchy of disability.

The purpose of Part 4 is to introduce the ten principles of disability justice. After students have had a chance to discuss statements about each of these principles, they select images that reflect one of them and explain how the image illustrates the principle.

There are several extension activities included at the end of the lesson. The first involves identity mapping, which allows participants to see the variety of identities that they hold and to consider the different levels of power that attach to each. This provides an introduction to the concept of intersectionality, the first principle of disability justice.

The second extension activity involves "posing" to convey different types of power and powerlessness. It gives the group leader a chance to introduce the idea of stereotyping.

In Extension Activity C, groups of participants design and name a community of their own. By working through the various parts of the community and considering how they can be inclusive, participants experience the differences between the concepts of "power over" and "power with."

When possible, have participants watch the full film, either in a group (this could be done over two sessions) or on their own. If time does not allow for viewing the full film, ask participants to watch the first 42 minutes of the film.

Social Emotional Learning Competencies: (CASEL):

Self-awareness:
The ability to accurately recognize one's own emotions, thoughts, and values and how they influence behavior. The ability to accurately assess one's strengths and limitations, with a well-grounded sense of confidence, optimism, and a "growth mindset."

Self-management:
The ability to successfully regulate one's emotions, thoughts, and behaviors in different situations — effectively managing stress, controlling impulses, and motivating oneself. The ability to set and work toward personal and academic goals.

Social awareness:
The ability to take the perspective of and empathize with others, including those from diverse backgrounds and cultures. The ability to understand social and ethical norms for behavior and to recognize family, school, and community resources and support.

Relationship skills:
The ability to establish and maintain healthy and rewarding relationships with diverse individuals and groups. The ability to communicate clearly, listen well, cooperate with others, resist inappropriate social pressure, negotiate conflict constructively, and seek and offer help when needed.

Common Core Standards addressed by this lesson

Reading (Informational)

CCSS.ELA-LITERACY.RI.11-12.4
Determine the meaning of words and phrases as they are used in a text, including figurative, connotative, and technical meanings; analyze how an author uses and refines the meaning of a key term or terms over the course of a text (e.g., how Madison defines faction in Federalist No. 10).

CCSS.ELA-LITERACY.RI.11-12.7
Integrate and evaluate multiple sources of information presented in different media or formats (e.g., visually, quantitatively) as well as in words in order to address a question or solve a problem.

Writing

CCSS.ELA-LITERACY.W.11-12.3
Write narratives to develop real or imagined experiences or events using effective technique, well-chosen details, and well-structured event sequences.

Speaking and Listening

CCSS.ELA-LITERACY.SL.11-12.1
Initiate and participate effectively in a range of collaborative discussions (one-on-one, in groups, and teacher-led) with diverse partners on grades 11-12 topics, texts, and issues, building on others' ideas and expressing their own clearly and persuasively.

Duration of Lesson

The activities in this lesson plan add up to more than a 45- to 60-minute session. This is intentional to allow for choice and flexibility. Activities can be done over several sessions and you may choose to select and edit the activities so they meet the needs of your participants.

Assessments

Class discussions
Image descriptions
Identity map
Community designs

Materials

Handout 1: Images of Power
Handout 2: Identity Mapping
The materials below are also accessible on the education page at https://cripcamp.com.

- *Crip Camp* film on YouTube: https://www.youtube.com/watch?v=OFS8Sp-wioZ4
- 10 Principles of Disability Justice by Sins Invalid https://www.sinsinvalid.org/blog/10-principles-of-disability-justice
- *Crip Camp* stills and photos
- *Crip Camp* short videos:
  - "Camp Utopia" Clip https://twitter.com/CripCampFilm/status/1265379897012301830?s=20
  - "Unexpected Accomplices" Clip https://twitter.com/CripCampFilm/status/1245130398536994816?s=20
  - Why is the film called *Crip Camp*? https://twitter.com/CripCampFilm/status/1242575312967340038?s=20

Procedure

Part 1: What Is Power (30 minutes)

1. Begin with an access check-in. (See Introduction, page 9.)

2. Discuss the idea of power with participants, using information from Notes to the Teacher. Explain that this lesson will explore different kinds of power that we have, don't have, and are affected by. Write the term "power" on the board and invite volunteers to share their ideas of what power means to them. Write the responses on the board (or ask a volunteer to write the responses if this facilitation strategy works well for the group).

3. Next, point out to participants that power is everywhere, all the time. Facilitate a conversation about this with the following discussion prompts:

- Think about school uniforms. How are school uniforms about power? Who has power in relation to them? Who is impacted the most and how?
- What about being online? Who has power when you are accessing the Internet?
- What about your home? Where is power in your home or household? How are decisions made?

Point out that power doesn't just exist between people: it moves on the levels of community, state, and nations. Changing the way power at these levels is used can be a longer process, as it may require changes to laws, policies, and enforcement.

4. Share the video clip from *Crip Camp* where attendees talk about what going to the camp meant to them (before camp and after) at https://twitter.com/cripcampfilm/status/1242844863458091010?lang=en.

5. Use the following questions to facilitate a conversation:

- Share one word used to describe power and community. Why did you choose this word?
- Who had power in the clip you saw?

6. Choose a few still images from *Crip Camp* from the selections on **Handout 1: Images of Power** and discuss how and where power is demonstrated.

7. Write on the board the following writing prompts:

I feel powerful when...
I feel powerless when...

Offer participants a few minutes to respond in writing to each of the prompts. Then have participants share their experience recalling powerful and powerless moments. You can do this in large or small groups. Make it clear that no one has to share their examples; rather they can share what it felt like to remember and write down these examples. After three minutes of sharing, bring the group back together. Facilitate a conversation about the feeling of power by asking:

What does power feel like for you?
How do you know when you do not have power in a situation?

Part 2: Justice and Disability Justice (20 minutes)

1. Tell participants that they are going to discuss justice and ask them to take two minutes to define justice in their own terms. Give them time to share their definitions.

2. Share with participants the definitions which you have previously written on the board or a piece of newsprint or slide:

> Justice is like fairness, only bigger. Justice means working together so that everyone can share in the good and hard parts of living. Justice means that every person and every body matters.
>
> —Cory Silverberg, *"Sex Is A Funny Word"* (2015, p. 29):

> Nothing about us without us!
>
> —Frequent description of justice in the disability rights movement

3. Point out that the term "justice" is often conflated with "fairness" and "equity" and that their meanings are similar. Then give the Merriam-Webster dictionary's online entry for "fair" to clarify the differences:

> "Fair" is about achieving a proper balance of conflicting interests (a *fair* decision); "just" implies an exact following of a standard of what is right and proper (a *just* settlement of territorial claims); "equitable" suggests equal treatment of all concerned.

4. Ask participants: Do the first two definitions of justice and the dictionary definition say the same thing? Why, or why not?

5. Place participants in groups of 3 to 5 and assign each group a term: *justice, fairness,* and *equity*. Distribute index cards to each group. Have the group come up with its own definition of the term and 3 to 5 examples of either a situation or person that illustrates the term. Once complete, have groups share and discuss their meanings and examples. There will be some debate over examples but continue to bring participants back to the definitions as a way to help them place their ideas in context.

6. Tell participants that you are now going to read out loud a series of statements and that after that you have read each, you would like them to say whether they think the statement is an example of justice (J), fairness (F), or equity (E) and to explain why. You can have participants write out the three letters on paper or say the words out loud after each statement is read. (Please note that you can adjust the examples based on the participants' needs.)

a. Someone in prison is set free after DNA evidence proves their innocence.
b. Family possessions are split between people going through a divorce.
c. Some, but not all, students are given the opportunity to do extra credit assignments to increase their grades.
d. Someone is told they can no longer bring their support animal to work because of a co-worker's allergies.
e. Closed captions appear automatically on films and television shows.
f. There is a fight at school and both students are suspended for three days.
g. Ramps and elevators are installed for access to a building.

7. In closing, remind students that while these words have different meanings, justice encompasses both fairness and equity. Ask them to think about the ways they want/need to see justice in their communities. If time allows, ask for a few participants who are comfortable doing so to share their thoughts.

Part 3: Disability Justice and Ableism (35 minutes)

1. Ask participants how they define the word "hierarchy" and what examples of hierarchies they can think of from their own and other people's lives. Depending upon their environment and exposure, some may respond with hierarchies in school (seniors, juniors, sophomores, freshmen), civics and government (president, governor, mayor), or even with learned hierarchies based on race, class, gender, or gender expression.

2. Write the following definition of "hierarchy" on the board:

> Arrangement of items in which the items are represented as being above, below, or at the same level as one another based on perceived value.

Take a few minutes to connect the participants' definitions to the one you've introduced. Say: "We may think of hierarchies as only happening in certain communities among certain groups of people. But there are hierarchies everywhere."

3. In the film *Crip Camp*, Denise Sherer Jacobson talks about the hierarchy of disability among students with polio at the top and students with cerebral palsy at the bottom. Share the following clip from the film:

> DENISE SHERER JACOBSON VOICE-OVER:
> At home, some people had a hierarchy of disability. [Footage from the camp captures different campers, from Tommy in his wheelchair to one of the male campers as he runs after the beach ball.] The polios were on top because they looked more normal…

[A camper wheels himself over in his chair, a towel draped around his neck.]

...and the CPs (Cerebral Palsy) were at the bottom.

Ask participants what they heard Denise Sherer Jacobson share about a disability hierarchy. Invite them to share what they understand to be "normal" in our society and communities.

4. Encourage participants to share what someone "looking normal" means. As they share their ideas, connect them to how ideas and values of what people think of as "normal" feed into discrimination, isolation, and harm. You may hear a variety of responses that may be connected to gender stereotypes ("Normal girls wear skirts and can cross their legs") or racialized stereotypes ("Black boys are good at basketball"). It is important to allow participants to share these ideas and help them understand how these responses and many ideas of "normal" are based on stereotypes of race, gender, and more. The goal here is to help participants understand that ideas of "normal" are not always correct or inclusive.

5. Introduce the term "ableism" as defined by the disability justice-based performance collective Sins Invalid as:

> The system of discriminatory practices and beliefs that maintain and perpetuate disability discrimination
>
> —*Skin, Tooth and Bone: The Basis of Movement Is Our People* (p. 145)

6. Invite participants to share some examples of ableism they saw in the film *Crip Camp*. If they have not seen the film yet, ask them for examples of ableism based on this definition. Be prepared to hear a variety of suggestions such as "no ramp into the building," "no ASL interpreters," and "no accessible bathrooms." Encourage participants to think about additional examples of ableism, such as online forms that require you to complete them within a short period of time before you get kicked off, low lighting in restaurants and bars, desks that have chairs attached to them, no image descriptions on Instagram, and calling people names to make fun of them.

7. Ask participants to share how concepts like *ableism, normal,* and *power* are connected to each other. Ask participants the following discussion questions:

a. Is ableism a form of power?
b. Who has power when ableism is valued?
c. How are ideas of being "normal" connected to ableism and power?
d. How does justice challenge ableism?

8. Share that when we add the term "justice" to a term and identity such as "disability" it creates a new experience and understanding. Power shifts, it is held by those who are disabled, and the disabled people become the leaders guiding plans and action for equity. Disability justice goes beyond rights and government actions to make sure people with disabilities are able to live the lives they want.

Part 4: Principles of Disability Justice (20 minutes)

1. Begin by sharing that the phrase "disability justice" was developed in conversation between several disability activists and organizers, all of whom identify as Black, Indigenous, and/or People of Color (BIPOC, pronounced "bye pock"). Many of the organizers also identify as non-binary and queer. They created the term "disability justice," or "DJ," as they spoke to each other about the ways they were excluded because of their multiple identities and experiences. They were erased or excluded from BIPOC and queer spaces because they were disabled. They were erased or excluded from disability spaces because they were BIPOC and/or queer. They were leaders in their communities, yet isolated and not able to gather together because of ableism. They knew they needed something more inclusive for all of us, where everyone can be present and included as their full selves.

2. Share the image created by Sins Invalid at https://www.sinsinvalid.org/blog/10-principles-of-disability-justice and discuss the meaning of each principle.

3. Group participants together and give each group a copy of **Handout 1**. Have each group select an image that they believe represents an assigned principle. Ask them to write an image description and be prepared to share why they think this image fits their principle. (It is fine if the same image is used for multiple principles.)

4. To end this session, offer participants the opportunity to share what they have learned about power today. Ask them to turn to the person next to them (or do this as a silent writing exercise) and complete this sentence with a few words: "One thing that surprised me about learning about power today is…" Alternatively, you can assign this as homework and give participants time to share at the beginning of the next session.

Extension Activities

A. Identity Maps (10 minutes)

1. Distribute **Handout 2: Identity Mapping**. Ask participants to write their names in the circle. Next, give them a few minutes to write one identity they have for each line/sunray. They may write any identity they wish and you may offer examples such as student, sibling, teen, or artist. They are to write as many as they can, adding more rays as necessary.

2. Tell participants to read over their entries and pick an identity they don't often talk about to share with the group. You may also choose to do this in small groups. You may need to go first to model the activity. Allow time for each participant to share.

3. Remind participants that they take all of these identities with them everywhere they go! Because we hold all of our identities and because sometimes our identities change, we experience the world in many different ways and our power may change in different situations. This is one of the ways people understand different types of power and harm and call it intersectionality, the first DJ principle.

B. Pose (20 minutes)

The purpose of this activity is for participants to both imagine and try out what power looks and feels like for a variety of people with varying amounts of power. Remember to always assess the levels of mobility and capacity for your participants that day and adjust this activity to meet people's needs. People might think that posing or looking powerful requires some minimum amount of mobility, but this isn't the case. You can share, as an example, the quote from Dennis Billups in the film, who says of Brad Lomax, "He could hardly speak, but he could gesture, and he got his point across." Let participants know that they can use their bodies in whatever ways feel safe and comfortable. Posing might be making a face, using your eyes, making a sound, or it might mean moving your body, wheelchair, cane, crutches, walker, or anything else you've got and holding a pose.

1. Ask participants to get into a large circle so that everyone who can see, can see each other. Explain that you are going to read a statement about a person and their power and that they are to pose in a way that matches the description of the person. Have half the group do the pose first while the other half watches. Then the group that watched will do their pose while the other half of the group watches them. Continue offering participants the opportunity to watch their peers pose. Encourage participants to have fun with this activity and enjoy this joyful movement of their bodies. If participants are shy to start, you can read the first few descriptions with participants having their backs to the center of the circle. This way they won't see one another and will be able to get comfortable with the activity.

[Be aware that this activity may very well result in participants acting out stereotypes through exaggeration or mocking. Pay attention to this and be prepared to address the behavior as a teachable moment about unlearning stereotypes and about how we all fail sometimes; this is an opportunity to own up to that, apologize, and move on. You may say "I want to pause us right here and share that I notice some folks are depending on stereotypes to do this activity.

How is power at play in the choices you are making to pose? I'll offer you an additional ten seconds to reconsider your pose." After the group is ready to discuss their experience, mention this during the discussion. Ask "How do stereotypes impact us and our understanding of power?"]

2. Ask participants to strike a pose of someone who has:

- A lot of money/financial power (like a celebrity or wealthy heir)
- Little or no money/financial power
- A lot of friends/popularity
- Limited popularity/few good friends
- A lot of power in their community
- Minimal power in their community
- A lot of power helping other people heal (doctor, nurse, dentist, midwife)
- Limited power to support other people healing

3. Facilitators may add or edit for relevancy to the community they work in. You may also invite participants to come up with one or two examples from their school/communities.

4. Facilitate a discussion about participants' experience with this activity, with the following prompts:

- How did it feel to do these power poses?
- Were there any poses that were harder to decide on than others?
- What did you notice about your peers' poses?
- Did you notice some poses were more similar than others?
- Why do some of these poses mention limited or minimal power? For example, how can someone with minimal power in their community still have power? What power does that community member have?

C. Collaborating and Creating Power (30-60 minutes)

The goal of this exercise is to help participants understand how power surrounds them and how they can use their own personal power to create an environment where everyone can thrive. Optional materials for this activity: markers, paper, newsprint, craft materials.

1. Point out to participants that power comes in many forms and that power is not measured only by concrete outcomes like changing someone's behavior, making money, or having a physical impact on the world. There is power in imagining things that do not yet exist and there is power in creating relationships and communities. Tell participants that this activity allows them to dream and build their ideal communities.

2. Divide participants into groups of 3 or 4. Give each group paper, pens, and markers. You could offer more craft materials that allow participants to make three-dimensional models, which is possibly more fun but also more time consuming. Give participants adequate time to create their communities.

3. Post on the board features that each community must include:

Park
Grocery Store
Signage
Health Center
House
Parking Lot
Community Garden

Tell participants that they have free range to create the streets, neighborhoods, stores, and anything else they believe important to building a community people would want to live in. (Especially them!)

4. Ask participants to name their community and write a community slogan or motto. Give examples of popular slogans based on brands, such as Nike's "Just do it," or Allstate's "You're in Good Hands."

5. When participants have had sufficient time, invite them to describe their communities. Facilitate a discussion using these and your own questions:

a. How have you been able to be a part of a community?
b. What does the community you created feel like?
c. How many grocery stores and health centers were created in your community?
d. Did you include parks? Where did you locate them?
e. How did you think about accessibility when creating your community?
f. What are some places (or institutions) you created?
g. What systems are available to access resources (i.e., education, transportation)?
h. Did anyone decide to include law enforcement personnel? If so, where are they? If not, why not?
i. What was important to include for your community's philosophy?
j. Did you build in access for people with different mobility or transportation needs? If so, how?
k. Did you build in access for people who are d/Deaf and hard of hearing? For people who are neurodiverse?
l. Think of your own multiple identities. Which of your identities could thrive in your community? Which would be neglected?

6. Point out that this activity is one form of power: to dream, to create, to build. Remind participants how generating ideas like their community is an exercise in structural, institutional, and systemic power. The motto and name they created are the structure they gave their community and examples of structural power. The spaces and places are the institutions important to them. In the imaginary communities these institutions hold institutional power.

7. Point out that the institutions they created and the ways people access the institutions through systems demonstrate where systemic power exists and how it can function to include people and support them or exclude them and keep them down. For example, a school is an institution; going to a school is an example of moving through an educational system. A hospital is an institution; going to a hospital is an example of moving through the medical industrial complex (a medical system). These are systemic forms of power.

8. Tell participants that in addition to understanding the different kinds of power that exist we need to think about how we use power. There's a difference between a "power with" and a "power over" approach. Share the definition of "power with":

> A form of sharing power. When people share power to have equitable outcomes they are practicing power with one another. An example is the Disability Justice movement and how it focuses on having those who are the most affected lead their own community efforts by using their community power and collaborating with others.

9. Ask for a few volunteers to share how they understand this activity to be an example of "power with." (Possible answers: we shared responsibility, we divided the work fairly, we worked together, we listened to one another.)

10. Next, define "power over":

> A way of interacting with other people, places, or things where a person or group holds or has power over another person or group. The power is not shared; instead, the person with more power has different experiences that give that person more control; that person makes all of the decisions for the group and not with the group.

11. Ask for a few volunteers to share about having decided whether to include law enforcement in this activity. How else did they imagine "power over" together during this activity?

12. Conclude with the following discussion questions: Do you think the community you created is possible? What power is needed to make it so?

Glossary

Ableism
: "The system of discriminatory practices and beliefs that maintain and perpetuate disability discrimination." (*Skin, Tooth, and Bone: The Basis of Movement Is Our People*, p. 145)

Body Autonomy
: The human right to decide what happens to one's body.

Consent
: An agreement to participate in an activity. It's important to be honest about what you want and don't want. Consenting and asking for consent is all about setting your boundaries and respecting others.

Hierarchy
: Arrangement of items in which the items are represented as being above, below, or at the same level as one another based on perceived value.

Institutional Power
: How power is held and experienced in places (schools, clubs) and spaces (safer spaces).

Intersectionality
: A term coined in 1989 by Kimberlé Crenshaw to explain how people with multiple marginalized identities are living in overlapping systems of privilege and oppression.

Justice
: "Justice is like fairness, only bigger. Justice means working together so that everyone can share in the good and hard parts of living. Justice means that every person and every body matters." (Cory Silverberg, 2015, *Sex Is A Funny Word*. p. 29)

Power Over
: A way of interacting with other people, places, or things where a person or group holds/has power over another person or group. The power is not shared; instead the person with more power has different experiences that give them more control, and they make all of the decisions for the group and not with the group.

Power With
: A form of sharing power. Power is the capacity or ability to direct or influence the behavior of others or the course of events. When people share power to have similar outcomes and experiences they are practicing power with one another.

Self Determination
: The process and experience to make decisions about oneself and one's relationships.

Structural Power
: How power is held and experienced in the ways and ideas that lead to how societies and/or communities are built.

Systemic Power
: How power is held and experienced in the ways people access resources.

Resources to Learn More

Read More

Sins Invalid. 2019. *Skin, Tooth, and Bone: The Basis of Movement Is Our People.* Disability Justice Primer 2nd edition. Available in PDF and hard copy here: https://www.sinsinvalid.org/disability-justice-primer

Watch More

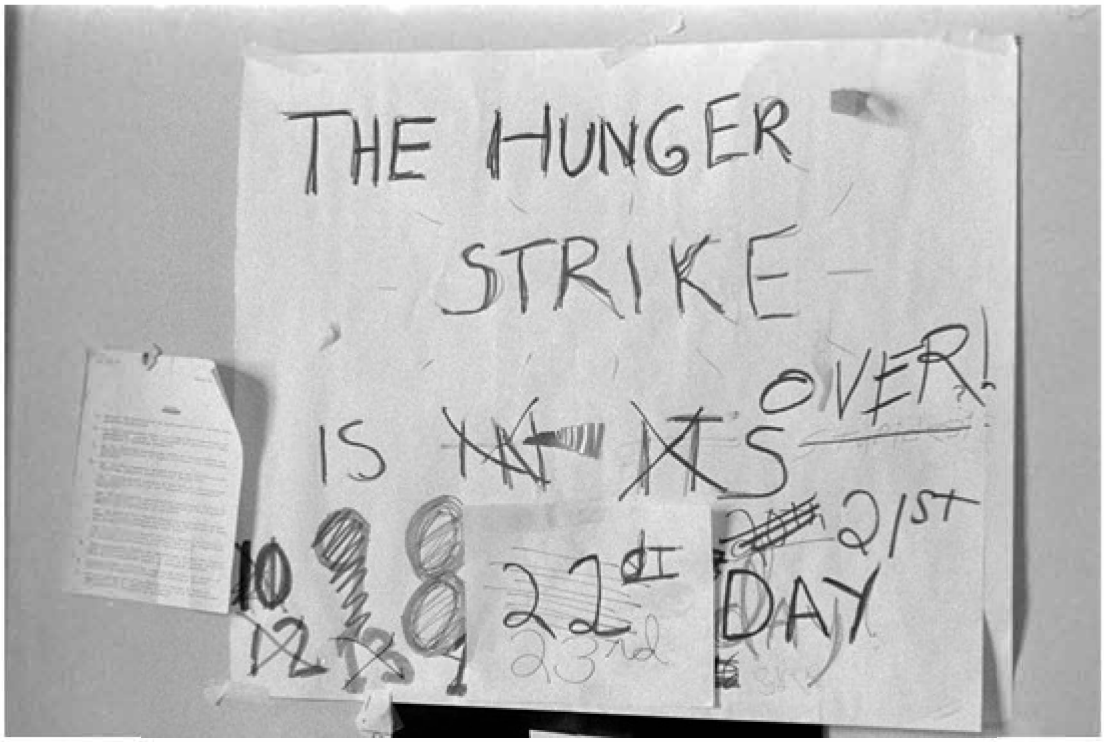
TED. (2014 June 9,). I'm not your inspiration, thank you very much - Stella Young [Video file] Retrieved from https://www.youtube.com/watch?v=8K9Gg164Bsw

Listen More

Ep 71: Games. 2020. Disability Visibility Project Podcast. Available at: https://disabilityvisibilityproject.com/2020/02/24/ep-71-games/

Handout 1

Images of Power



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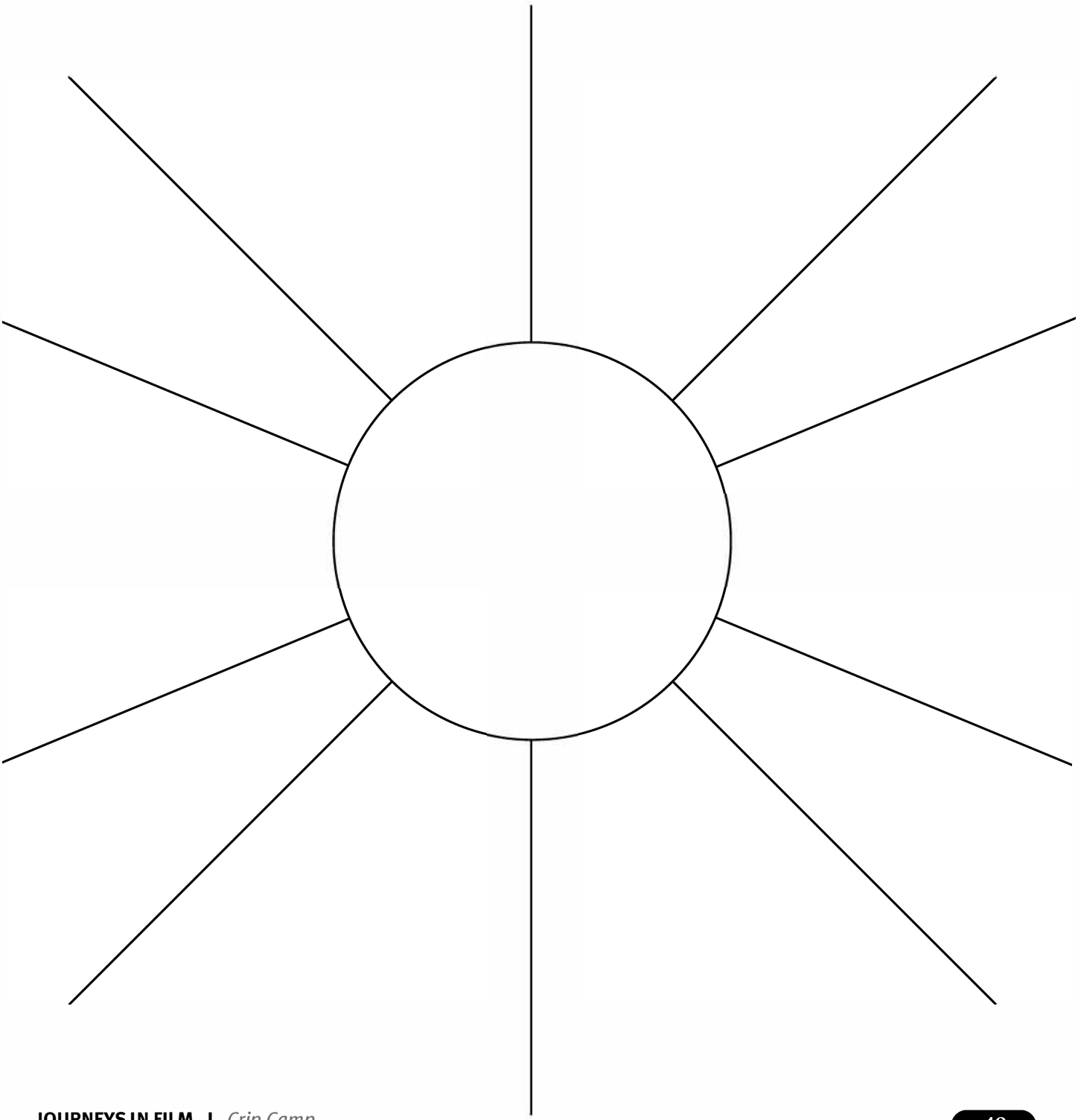
Handout 2

Identity Mapping

Directions: Write your name in the circle below. Then on each ray, write one of your identities. You may add extra rays if you need them.



Civil Rights, Human Rights, and Power

Enduring Understandings

- The struggle for disability rights is part of the larger movement for civil rights in the United States and the global struggle for human rights.
- Civil rights are determined by the culture of the society in which one lives, but human rights should be universal.
- The United Nations Universal Declaration of Human Rights and the U.S. Government's Section 504 of the Rehabilitation Act of 1973 both guarantee basic rights to all individuals. However, not all rights are adequately enforced.
- Sit-ins by people with disabilities proved effective and eventually led to the Americans with Disabilities Act of 1990.

Essential Questions

- What is meant by civil rights? By human rights? By disability rights?
- What are the basic human rights outlined and supported by the United Nations? By Section 504 of the Rehabilitation Act of 1973? How well are these rights enforced?
- What is a sit-in? Why do people engage in one? How did a sit-in help people with disabilities to achieve their rights?

Notes to the Teacher

[Important: Before beginning this lesson, be sure to read the notes about accessibility in the "To the Teacher" section at the beginning of this guide.]

Before beginning this lesson, be sure to read the information about access check-ins in the section "To the Teacher" at the beginning of this guide. Also, note that you are encouraged to teach this lesson after you have taught Lesson 2, Power and Disability Justice: An Introduction.

The activities in this lesson plan add up to more than a 45- to 60-minute session. This is intentional to allow for choice and flexibility. Activities can be done over several sessions and you may choose to select and edit the activities so they meet the needs of your participants. Don't worry if you don't always know an answer. Saying "I don't know" or "This is new information for a lot of us, including me" helps build a "power-with" relationship of honesty with participants.

This lesson plan seeks to help participants conceptualize the struggle for disability rights as part of the larger movement for civil rights in the United States and the global struggle for human rights. The film *Crip Camp* illustrates how these issues are linked. As a facilitator in the learning environment, you are not the person responsible for providing or managing therapeutic interventions around trauma. Be sure to notify any support networks or individuals, such as guidance counselors or school psychologists, that you are doing these lessons so they are prepared to help participants as needed.

In Part 1 of the lesson, participants consider what is meant by the term "civil rights." They recall examples from the African American civil rights movement of the 1960s and extend the concept to other groups. They also consider the meaning of the term "human rights." An optional activity encourages participants to create artwork depicting the connection between human rights and the essentials needed for human dignity.

Part 2 is an introduction to the United Nations Declaration of Human Rights. Participants will read the Preamble and Article 1 aloud to focus on general principles and then do a jigsaw activity to discover what other rights are deemed by the UN to be essential. Participants then consider if these rights are upheld in their own school, community, and country. This is an excellent opportunity to invite a guest speaker to your classroom, perhaps someone from the local ACLU or from a watchdog organization like Human Rights Watch or Amnesty International.

In Part 3, participants learn about the difference between de jure and de facto discrimination. After watching a short clip from *Crip Camp*, they identify different kinds of discrimination against people with disabilities. They read Section 504 of the Rehabilitation Act to learn how it was designed to protect the rights of people with disabilities and then learn about other social movements that encountered pushback from people who thought their own rights would be endangered if full rights were guaranteed to others.

Participants take a closer look at Section 504 in Part 4, where they identify specific rights that are guaranteed by either the Universal Declarations of Human Rights or Section 504. Then they try to arrive at a consensus about which rights should be guaranteed by the U.S. government. An optional activity gives them the opportunity to write to someone in the local, state, or federal government to offer persuasive arguments for guaranteeing a particular right.

Part 5 presents an extended clip from *Crip Camp* that shows the sit-ins that eventually led to the Americans with Disabilities Act. This part of the lesson connects the earlier discussions of power to the actions of individuals that caused a power shift and moved the disability rights movement further along. Be sure to set up the film on the projector at the correct place; see the note in the Procedure section of this lesson plan.

The conclusion of the lesson in Part 6 gives participants a reflective prompt to be completed on sticky notes and shared with other members of the group. An alternate activity is to create an image that illustrates particular rights that should be guaranteed to all. This part of the lesson also asks participants to brainstorm ways that they themselves can support the disability rights movement.

Social Emotional Learning Competencies: (CASEL):

Self-awareness:
The ability to accurately recognize one's own emotions, thoughts, and values and how they influence behavior. The ability to accurately assess one's strengths and limitations, with a well-grounded sense of confidence, optimism, and a "growth mindset."

Self-management:
The ability to successfully regulate one's emotions, thoughts, and behaviors in different situations — effectively managing stress, controlling impulses, and motivating oneself. The ability to set and work toward personal and academic goals.

Social awareness:
The ability to take the perspective of and empathize with others, including those from diverse backgrounds and cultures. The ability to understand social and ethical norms for behavior and to recognize family, school, and community resources and supports.

Relationship skills:
The ability to establish and maintain healthy and rewarding relationships with diverse individuals and groups. The ability to communicate clearly, listen well, cooperate with others, resist inappropriate social pressure, negotiate conflict constructively, and seek and offer help when needed.

Responsible decision-making:
The ability to make constructive choices about personal behavior and social interactions based on ethical standards, safety concerns, and social norms. The realistic evaluation of consequences of various actions, and a consideration of the well-being of oneself and others.

Common Core Standards addressed by this lesson

Reading (Informational)

CCSS.ELA-LITERACY.RI.11-12.2
Determine two or more central ideas of a text and analyze their development over the course of the text, including how they interact and build on one another to provide a complex analysis; provide an objective summary of the text.

CCSS.ELA-LITERACY.RI.11-12.3
Analyze a complex set of ideas or sequence of events and explain how specific individuals, ideas, or events interact and develop over the course of the text.

CCSS.ELA-LITERACY.RI.11-12.4
Determine the meaning of words and phrases as they are used in a text, including figurative, connotative, and technical meanings; analyze how an author uses and refines the meaning of a key term or terms over the course of a text (e.g., how Madison defines faction in Federalist No. 10).

CCSS.ELA-LITERACY.RI.11-12.7
Integrate and evaluate multiple sources of information presented in different media or formats (e.g., visually, quantitatively) as well as in words in order to address a question or solve a problem.

Writing

CCSS.ELA-LITERACY.W.11-12.1
Write arguments to support claims in an analysis of substantive topics or texts, using valid reasoning and relevant and sufficient evidence.

CCSS.ELA-LITERACY.W.11-12.7
Conduct short as well as more sustained research projects to answer a question (including a self-generated question) or solve a problem; narrow or broaden the inquiry when appropriate; synthesize multiple sources on the subject, demonstrating understanding of the subject under investigation.

Common Core Standards, continued

CCSS.ELA-LITERACY.W.11-12.9
Draw evidence from literary or informational texts to support analysis, reflection, and research.

Speaking and Listening

CCSS.ELA-LITERACY.SL.11-12.1
Initiate and participate effectively in a range of collaborative discussions (one-on-one, in groups, and teacher-led) with diverse partners on grades 11-12 topics, texts, and issues, building on others' ideas and expressing their own clearly and persuasively.

CCSS.ELA-LITERACY.SL.11-12.5
Make strategic use of digital media (e.g., textual, graphical, audio, visual, and interactive elements) in presentations to enhance understanding of findings, reasoning, and evidence and to add interest.

Language

CCSS.ELA-LITERACY.L.11-12.4
Determine or clarify the meaning of unknown and multiple-meaning words and phrases based on grades 11-12 reading and content, choosing flexibly from a range of strategies.

CCSS.ELA-LITERACY.L.11-12.6
Acquire and use accurately general academic and domain-specific words and phrases, sufficient for reading, writing, speaking, and listening at the college and career readiness level; demonstrate independence in gathering vocabulary knowledge when considering a word or phrase important to comprehension or expression.

History/Social Studies

CCSS.ELA-LITERACY.RH.11-12.2
Determine the central ideas or information of a primary or secondary source; provide an accurate summary that makes clear the relationships among the key details and ideas.

CCSS.ELA-LITERACY.RH.11-12.7
Integrate and evaluate multiple sources of information presented in diverse formats and media (e.g., visually, quantitatively, as well as in words) in order to address a question or solve a problem.

CCSS.ELA-LITERACY.RH.11-12.8
Evaluate an author's premises, claims, and evidence by corroborating or challenging them with other information.

CCSS.ELA-LITERACY.RH.11-12.9
Integrate information from diverse sources, both primary and secondary, into a coherent understanding of an idea or event, noting discrepancies among sources.

CCSS.ELA-LITERACY.RH.11-12.10
By the end of grade 12, read and comprehend history/social studies texts in the grades 11-CCR text complexity band independently and proficiently.

Duration of lesson

4-5 class periods, with additional time for optional activities

Assessment(s)

Class discussions
Completion of **Handout 3: Whose Rights?**
Concluding notes or graphic

Materials needed

Chalkboard or large sheets of paper and markers
Crip Camp and method of projection
Handout 1: The Universal Declaration of Human Rights or internet access
Handout 2: Section 504 of the Rehabilitation Act of 1973 or internet access
Handout 3: Whose Rights?

Procedure

Part 1: Civil Rights and Human Rights (40-50 minutes)

1. Begin with an access check-in, which includes a reminder that access needs can change from one moment to the next. An access check-in is also a reminder for you, as a facilitator, to create and maintain, as best you can, a space where participants can ask for accommodations.

2. Next, introduce the topic by sharing with participants that one of the things you will be discussing in this lesson is the importance of understanding civil and human rights. Ask participants: What are your rights? (Possible answers: clean water, food, education. Participants might also recall phrases from the Bill of Rights and from the news, such as "the right to free speech" and "the right to remain silent." Remind participants that none of these answers are incorrect.)

3. Now ask participants: Do you think you have all the rights you should have? If yes, why? If no, why, and what's missing? Allow participants a few minutes to think about this and take a few notes about their answers.

4. Give students time to share their responses if they wish. Remind participants that you are not here to judge and that what they share will stay in the space. If participants decline, and if they feel like sharing their reasons, please allow them to do so. Do not coax participants to share who do not want to; some may have had negative and/or traumatizing experiences.

5. Now ask, "Who or what are some of the barriers to someone having all of their rights?" Again, give participants time to think and write down some ideas and then allow time to share.

6. Point out that in this lesson they will explore different types of rights and that there are many kinds of barriers to people having those rights. On the board or on a large piece of chart paper, draw a vertical line to make two columns. Inform participants that you will be exploring civil rights, human rights, and uses of power.

7. Ask "What do you know about civil rights?" (Possible answers: Martin Luther King, the March on Washington, *Brown* vs. *Board of Education*, or Black people demanding rights in the 1950s and 1960s.) Write these responses in the left side of the column. Let participants know that none of these answers are incorrect, then write this definition on the board or another piece of paper: Civil rights are the rights of citizens to political and social freedom and equality.

8. Now, ask participants to re-evaluate their prior understanding of civil rights and add other examples. Write these new definitions in the right column. Have students compare and contrast the columns. (The responses on the right include all people, not solely African Americans.) Explain that the term *civil rights* is often understood as the struggle for African American freedom in the United States. However, *civil rights* has a much broader definition.

9. Have participants gather in pairs or small groups. Have them list all of the civil rights movements and causes they know of. They can be "official" and historical movements (such as LGBTQ+ rights) or other rights they perceive (such as the right to safety from gun violence). Next, Write the words "HUMAN" and "RIGHTS" at the top of chart paper or a blackboard. Below the word "HUMAN," draw a circle or the outline of a human being. Ask participants to generate a list of what qualities define a human being and write the words or symbols inside the outline. For example, "empathy" or "intelligence."

10. Then, ask participants what they think is needed in order to protect, enhance, and fully develop these qualities of a human being. For example, "education," "friendship," "loving family." List these answers outside the circle or outline and ask participants to explain their connection to being human.

11. Continue to add answers inside and outside the circle as the class discusses the prompts below. Tell participants that their answers can reflect their own experiences, something they have read in class such as a novel or poem, or current events.

- What does it mean to be fully human?
- Based on this list, what do people need to live in dignity?
- Are all human beings essentially equal? What is the value of human differences?
- Are we still human if we don't have one of the qualities we think of as "essentially" human? For example, some people think that complex language is unique to humans. Does this mean someone who is not able to communicate verbally is less human?
- What happens when a person or government attempts to deprive someone of something that is necessary to human dignity?

12. At the end of the discussion, point out that everything inside the circle relates to human dignity, the totality of being human. Everything written around the outline represents what is necessary to human dignity. Human rights are based on these necessities.

13. (Optional) If time permits, have participants create visual art using digital or non-digital media based on one, some, or all of the inside-outside pairs. Have "artist talks" where participants explain their visual depictions of the connections between the pairs.

Part 2: Introduction to the Universal Declaration of Human Rights (30-40 minutes)

1. Inform participants that you will be exploring the concept of human rights as outlined by the United Nations. Distribute copies of **Handout 1: The Universal Declaration of Human Rights (UDHR)**, or electronically share the Declaration, which can be found at https://www.un.org/en/about-us/universal-declaration-of-human-rights. Explain that this document, crafted in the wake of World War II in 1948, sets the standard for how human beings should behave towards one another so that everyone's human dignity is respected.

2. Have participants read aloud the Preamble and Article 1 of the Declaration aloud in their groups. Ask them to focus on these portions and explain what they mean in their own words:

> …[R]ecognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice, and peace in the world… (Preamble)
>
> All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood. (Article 1)

3. Separate participants into pairs or small groups and assign several articles from the Declaration to each group. Allow time for them to read the articles and discuss their meaning.

4. Ask participants to explain in their own words to the class as a whole what each section means. Then discuss these prompts with the class as a whole:

- Do you think these rights are upheld in your school? In your community?
- Where and how do you see these rights being violated?
- Do you think the United States upholds these rights? What might be the reasons why the U.S. upholds or fails to uphold these rights?

5. Explain that the UDHR asserts that everyone around the world has the same human rights and these cannot be taken away. Then point out that the UDHR is not a legally binding document, but that it is considered customary international law because it is regarded as a standard of achievement for all people and nations.

6. Show participants the short clip from *Crip Camp* at 38:05–38:50 where Lionel Je' Woodyard, a former camp counselor, states:

> I took ideas back home that my community was unfamiliar with. I wore tie-dye shirts. My afro had grown really, really....It was out like this. I burned incense. Between the revolution that was going on, the peace movement, the desire to stop the war, I became very involved in that. Jened had exposed me to the world outside of Alabama.

7. Discuss with participants:

- How was Lionel affected by working at the camp?
- How are all the things he spoke about connected? (If needed, replay the clip to remind students of the disparate things mentioned.)
- How do you think Lionel's time working with the campers impacted his ideas about disability rights? Civil rights? Human rights?

8. Ask participants if there is a difference between civil rights and human rights and allow participants some time to think about/process this. Have them submit their answers via chat box or on slips of paper. Select participants to read answers aloud. Remember, there are no incorrect answers; responses may even include that they are one and the same.

9. End this activity by explaining that civil rights relate to the place or country where one lives; they are based in culture. For example, civil rights in the United States are not the same as civil rights elsewhere. In Russia, for example, there is no right to bear arms, which is guaranteed by our Second Amendment. However, human rights apply to everyone, regardless of location. Nevertheless, enforcement of both civil and human rights varies from place to place, and many violations of human rights have been recorded by organizations like Amnesty International and Human Rights Watch.

Part 3: Introduction to Section 504 (30–45 minutes)

1. Introduce the Section 504 sit-in by showing the short slide show "What Is Section 504?" at https://www.instagram.com/p/B-dHzw1JPOA/.

2. Explain that one way people take power and fight for equity and fairness is by focusing on their rights. Ask students: Based on the slide show, what rights do you think were being fought for?

3. Have them look up the following terms: *discrimination, de facto discrimination,* and *de jure discrimination.* Have volunteers share their dictionary definitions and the meanings in their own words, then offer these definitions. Write them on the board to give participants time to copy them.

- **Discrimination:** unfair treatment of someone based on their identification with a group defined by race, ethnicity, sex, sexual orientation or other factors
- **De facto discrimination:** unfair treatment of someone that is a matter of custom but not based in law
- **De jure discrimination:** unfair treatment of someone that is based on laws

Ask participants to give you examples of these forms of discrimination against people with and without disabilities. You will receive a variety of responses. Remember, the goal is to get participants thinking about the possibilities and understanding that none of their answers are wrong.

4. After reviewing the definitions and receiving responses, show participants the clip from *Crip Camp* detailing discrimination (39:29–41:20). Then solicit ideas from participants about what discrimination was discussed. (Possible answers: public transportation, no sidewalk access, examples offered during the roundtable discussion) Ask whether these kinds of discrimination were de facto or de jure discrimination. Follow up by asking: What do you think was done to fight that discrimination? Who do you think was involved?

5. Next, show the clip (44:12–44:30) where Judy Heumann states:

> The civil rights movement was going on all around us and that was an opportunity to talk about why we were excluded, and what did we need to do? There weren't anti-discrimination laws at the federal level. But members of the Senate and House were looking for avenues to make that happen.

Discuss with participants:

- Why do you think Judy Heumann felt excluded?
- Do you think she considered disability rights to be a civil right? Why or why not?
- Why do you think there were no anti-discrimination laws on the federal level?
- Why would only some senators and representatives want to help?

6. Break participants into small groups and give them copies of **Handout 2: Section 504, Rehabilitation Act of 1973** or the link to it at https://www.dol.gov/agencies/oasam/centers-offices/civil-rights-center/statutes/section-504-rehabilitation-act-of-1973.

Explain to them that the Rehabilitation Act was passed in 1973. Section 504 was especially important to people with disabilities. Ask participants to read through the opening paragraph, which states:

> No otherwise qualified individual with a disability in the United States, as defined in section 705(20) of this title, shall, solely by reason of his or her disability, be excluded from the participation in, be denied the benefits of, or be subjected to discrimination under any program or activity receiving Federal financial assistance or under any program or activity conducted by any Executive agency or by the United States Postal Service.

7. Have participants, in pairs or small groups, discuss what they think this means. Once they have finished their discussion, have each group share some of their key points with the larger group. Then ask: "What would be gained by the passage of this act? Who would gain from it? Would anyone lose? If so, who would lose what?"

8. Next, discuss with participants that often, when one group of people gains rights or access, other groups lash out violently because they think that they are losing rights. Ask if they know of any examples of this occurrence. Examples can come from fiction or from real-life experiences and understanding.

Examples you could share:

a. During the time of Jim Crow laws after the end of slavery and during the African American struggle for rights, also known as the Civil Rights Movement, African Americans and their allies often faced deadly violence or had their physical movements restricted by whites.
b. From May 31 to June 1, 1921, in the all-Black Greenwood section of Tulsa, OK, whites from the surrounding neighborhood rioted, looted, and burned down 35 blocks of the neighborhood known as "Black Wall Street" based on an inflammatory report about a young Black man riding in the Drexel Building elevator with a white woman. Stories about Black men and white women were often conflated so that white mobs could exact extrajudicial violence on Black people. (https://www.tulsahistory.org/exhibit/1921-tulsa-race-massacre/)
c. During "Freedom Summer" of 1964, civil rights workers, both Black and white, attempted to register Black voters. Three of these workers, James Chaney, Michael Schwerner, and Andrew Goodman, were arrested and, once they were released, they were followed and murdered by white men.
d. LGBTQ+ protections provided by the government in the past are in constant danger of being stripped away and Black trans women are killed at an alarming rate.
e. Under the Trump administration, the Department of Housing and Urban Development proposed a rule that would end protections for transgender people living in homeless shelters. (https://thehill.com/blogs/blog-briefing-room/news/445073-trump-administration-proposal-would-gut-protections-for)
f. In 1998, then-President Bill Clinton signed Executive

Order 13087, which prohibits discrimination in federal employment based on sexual orientation or gender identity. These regulations began to filter into the civilian workplace as trans activists and their allies sought equal protection under the law. Since then, there has been an increase in the recorded murders of transgender people, with the primary targets being Black and Latina. There were more transgender people murdered in the first 7 months of 2020, than in all of 2019. In fact, in a 2016 survey conducted by the National Center for Transgender Equality, 47% of all Black respondents and 30% of Latina respondents reported being denied equal treatment, verbally harassed, and/or physically attacked in the previous year because of being transgender. (https://transequality.org/blog/murders-of-transgender-people-in-2020-surpasses-total-for-last-year-in-just-seven-months)

9. Explain to participants that, while the Rehabilitation Act of 1973 was enacted, Section 504 was not enforced, which meant that not much changed for people with disabilities in the United States. End this activity by asking participants if they think that not enforcing Section 504 was a violation of the human rights of people with disabilities.

Part 4: Whose Rights? Examining Section 504 (25–30 minutes)

1. Tell participants that they are going to take a deeper look into Section 504. If you have not already done so, print out or share electronically **Handout 2** or share electronically from https://www.dol.gov/agencies/oasam/centers-offices/civil-rights-center/statutes/section-504-rehabilitation-act-of-1973.

2. Write the definitions of segregation and integration on the board:

Segregation: The separation of a specific racial, religious or other group from the general body of society

Integration: A situation in which different groups—such as those defined by race, ethnicity, sex, sexual orientation, ability or other factors—live together and use the same facilities

3. Have participants read Section 504. Ask them about the ways that people with disabilities have been segregated from non-disabled people in the past and today. (Examples: not having access to public spaces or public transportation; not being able to get jobs)

4. Ask participants how people with disabilities can be fully integrated into society. Explain that an example of this can be enforcement of Section 504. Ask students why they think Section 504 wasn't enforced. (*Crip Camp* shows that Section 504 was not enforced because it would cost too much money to make all buildings accessible to all people and to make public spaces like schools accessible; lawmakers considered people who were misusing drugs not to be worthy of care.)

5. Distribute **Handout 3: Whose Rights?** Review the directions on the handout and then use the Universal Declaration of Human Rights and Section 504 documents to complete it with participants.

6. After participants have completed their handout, ask volunteers to share what they understand to be the connection between human rights and Section 504. Then ask the whole class:

- What does the UDHR have in common with Section 504?
- What is different between the UDHR and Section 504?
- Should the US government guarantee any of these rights? Why or why not?

Try to achieve consensus about which rights should be guaranteed by the U.S. Government.

7. Tell participants that it wasn't until the Americans With Disabilities Act (ADA) took effect on July 26, 1990, that there was significant change, which included changes in building codes, work practices and schools.

8. Point out that rights are essential, and they are often the first stage of a fight for liberation, but they are not enough. Disability justice goes beyond rights and what the government does to make sure people with disabilities are able to live the lives they want. As noted earlier, Section 504 mandated that accommodations be made for people with disabilities. In essence, they were "given" their rights, but little to nothing was done to enforce them.

9. End by asking participants about ways they think Section 504 could be further enforced.

10. (Optional) To extend this activity, have participants write a letter to their council person, state representative, senator, or U.S. representative, explaining why a specific right should be guaranteed. Included in the letter should be specific information from the Universal Declaration of Human Rights, the Constitution, Section 504, or the ADA, plus examples from history to support their argument. If you opt to do this, be prepared to give students the names and mailing addresses of your local officials. Also be prepared to review proper business letter format; some students may never have written such a letter.

Part 5: 504 Sit-In: We're Gonna Fight...For Our Rights . (35–40 minutes)

1. Tell participants that they will be discussing the 504 sit-in. Ask if they have ever heard the term "sit-in" and, if so, to give their definitions of the term. Then offer them this definition: Sit-in: to occupy a place as a form of protest. (Point out that a march is a form of protest where protesters occupy a place, but not the same as a sit-in, where people stay in one place and refuse to leave.)

2. Ask participants to give an example of a sit-in and why people might want to join one. Examples of sit-ins include Occupy Wall Street, the lunch counter sit-ins during the African American struggle for civil rights in the mid-20th century, and contemporary Black Life Matters protests where traffic was blocked or disrupted.

3. Tell participants that you are going to show a section of *Crip Camp* that provides context for and footage of the 504 sit-in (1:01:11–1:27:52). [Note: The section of video immediately before this clip may be inappropriate for school audiences. Be sure to set the film at the exact place indicated.] Point out that these events took place in 1977, four years after Section 504 was enacted. Have participants pay special attention to the theme of power—how it is used and/or how it changes—and write down anything pertaining to this theme.

4. Once the video clip has finished, ask participants:

- What grabbed your attention and why?
- Who was in power before, during, and after the sit-in? Why?
- Why do you think it took 24 days for the regulations to be signed?

5. Point out that the 504 sit-in was a pivotal moment in the disability rights movement, which focused on making sure people with disabilities were not discriminated against. This show of collective power by people with all types of disabilities with support from non-disabled allies moved the disability rights movement forward, eventually leading to the creation of the Americans with Disabilities Act of 1990 (ADA).

6. (Optional) Have participants explore other rights movements in the U.S. Using digital social media, have participants look for contemporary movements and how they are activated through hashtags, specifically on Twitter and Instagram. Participants can trace a specific hashtag related to a protest or civil rights movement, perhaps even the hashtags connected with the *Crip Camp* Twitter account. Have them chart the origins and movement of the hashtag, including the number of impressions and the locations where the hashtag is used.

Part 6: Poster (30 minutes)

1. The goal of this activity is to affirm participants and help them synthesize their work around civil and human rights. Thank participants for their engagement. On the board, write the following: "I/We have a human right to…"

2. Organize participants in pairs or small groups. Provide paper and markers to each group. Ask each group to make a poster illustrating a chosen right and then do a poster talk about how to support rights and justice for all. Display posters around the room afterwards.

Glossary

Americans With Disabilities Act

The Americans with Disabilities Act (ADA) became law in 1990. The ADA is a civil rights law that prohibits discrimination against individuals with disabilities in all areas of public life, including jobs, schools, transportation, and all public and private places that are open to the general public. The purpose of the law is to make sure that people with disabilities have the same rights and opportunities as everyone else. The ADA is divided into five titles (or sections) that relate to different areas of public life.

- Employment
- Public Services: State and Local Government
- Public Accommodations and Services Operated by Private Entities
- Telecommunications
- Miscellaneous Provisions

Learn more about the ADA at https://adata.org/fact-sheet/ADA-overview.

Civil Rights

The rights of citizens to political and social freedom and equality.

Discrimination

Unfair treatment of someone based on their membership in a group defined by race, ethnicity, sex, sexual orientation, or other factors.

De Facto Discrimination

Unfair treatment of someone that is a matter of custom but not based in law.

De Jure Discrimination

Unfair treatment of someone that is based on laws.

Integration
: A situation in which different groups—such as those defined by race, ethnicity, sex, sexual orientation, ability, or other factors—live together and use the same facilities.

Human Rights
: The basic rights and freedoms that belong to every person in the world, from birth until death. They apply regardless of where you are from, what you believe, or how you choose to live your life.

Segregation
: The separation of a specific racial, religious, or other group from the general body of society.

Sit-In
: To occupy a place as a form of protest.

Unconstitutional
: Inconsistent with the provisions in a country's constitution.

Universal Declaration of Human Rights (UDHR)
: Proclaimed by the United Nations General Assembly in Paris on 10 December 1948 (General Assembly resolution 217 A) as a common standard of achievements for all peoples and all nations. It sets out, for the first time, fundamental human rights to be universally protected and it has been translated into over 500 languages; it can be found online and in PDF form here: https://www.un.org/en/about-us/universal-declaration-of-human-rights

Resources to Learn More

Read More

United Nations Office of the High Commissioner of Human Rights, *OHCHR and the rights of Persons with Disabilities.* Retrieved at: https://ohchr.org/en/disabilities

Listen More

The Accessible Stall With Kyle and Emily, "Episode 76: The Americans With Disabilities Act." (July 26, 2019) Retrieved at: https://www.theaccessiblestall.com/episode-76-the-americans-with-disabilities-act/

Watch More

Judith Heumann, Our Fight for Human Rights - And Why We're Not Done Yet. (October 2016) Retrieved at: https://www.ted.com/talks/judith_heumann_our_fight_for_disability_rights_and_why_we_re_not_done_yet

Handout 1

The Universal Declaration of Human Rights

The Universal Declaration of Human Rights (UDHR) is a milestone document in the history of human rights. Drafted by representatives with different legal and cultural backgrounds from all regions of the world, the Declaration was proclaimed by the United Nations General Assembly in Paris on 10 December 1948 as a common standard of achievements for all peoples and all nations. It sets out, for the first time, fundamental human rights to be universally protected and it has been translated into over 500 languages.

Preamble

Whereas recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world,

Whereas disregard and contempt for human rights have resulted in barbarous acts which have outraged the conscience of mankind, and the advent of a world in which human beings shall enjoy freedom of speech and belief and freedom from fear and want has been proclaimed as the highest aspiration of the common people,

Whereas it is essential, if man is not to be compelled to have recourse, as a last resort, to rebellion against tyranny and oppression, that human rights should be protected by the rule of law,

Whereas it is essential to promote the development of friendly relations between nations,

Whereas the peoples of the United Nations have in the Charter reaffirmed their faith in fundamental human rights, in the dignity and worth of the human person and in the equal rights of men and women and have determined to promote social progress and better standards of life in larger freedom,

Whereas Member States have pledged themselves to achieve, in co-operation with the United Nations, the promotion of universal respect for and observance of human rights and fundamental freedoms,

Whereas a common understanding of these rights and freedoms is of the greatest importance for the full realization of this pledge,

Now, Therefore THE GENERAL ASSEMBLY proclaims THIS UNIVERSAL DECLARATION OF HUMAN RIGHTS as a common standard of achievement for all peoples and all nations, to the end that every individual and every organ of society, keeping this Declaration constantly in mind, shall strive by teaching and education to promote respect for these rights and freedoms and by progressive measures, national and international, to secure their universal and effective recognition and observance, both among the peoples of Member States themselves and among the peoples of territories under their jurisdiction.

Article 1
All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

Article 2
Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status. Furthermore, no distinction shall be made on the basis of the political, jurisdictional or international status of the country or territory to which a person belongs, whether it be independent, trust, non-self-governing or under any other limitation of sovereignty.

Article 3
Everyone has the right to life, liberty and security of person.

Article 4
No one shall be held in slavery or servitude; slavery and the slave trade shall be prohibited in all their forms.

Article 5
No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment.

Article 6
Everyone has the right to recognition everywhere as a person before the law.

Article 7
All are equal before the law and are entitled without any discrimination to equal protection of the law. All are entitled to equal protection against any discrimination in violation of this Declaration and against any incitement to such discrimination.

Article 8
Everyone has the right to an effective remedy by the competent national tribunals for acts violating the fundamental rights granted him by the constitution or by law.

Article 9
No one shall be subjected to arbitrary arrest, detention or exile.

Article 10
Everyone is entitled in full equality to a fair and public hearing by an independent and impartial tribunal, in the determination of his rights and obligations and of any criminal charge against him.

Article 11
(1) Everyone charged with a penal offence has the right to be presumed innocent until proved guilty according to law in a public trial at which he has had all the guarantees necessary for his defence.

(2) No one shall be held guilty of any penal offence on account of any act or omission which did not constitute a penal offence, under national or international law, at the time when it was committed. Nor shall a heavier penalty be imposed than the one that was applicable at the time the penal offence was committed.

Article 12
No one shall be subjected to arbitrary interference with his privacy, family, home or correspondence, nor to attacks upon his honour and reputation. Everyone has the right to the protection of the law against such interference or attacks.

Article 13
(1) Everyone has the right to freedom of movement and residence within the borders of each state.

(2) Everyone has the right to leave any country, including his own, and to return to his country.

Article 14
(1) Everyone has the right to seek and to enjoy in other countries asylum from persecution.

(2) This right may not be invoked in the case of prosecutions genuinely arising from non-political crimes or from acts contrary to the purposes and principles of the United Nations.

Article 15
(1) Everyone has the right to a nationality.

(2) No one shall be arbitrarily deprived of his nationality nor denied the right to change his nationality.

Article 16
(1) Men and women of full age, without any limitation due to race, nationality or religion, have the right to marry and to found a family. They are entitled to equal rights as to marriage, during marriage and at its dissolution.

(2) Marriage shall be entered into only with the free and full consent of the intending spouses.

(3) The family is the natural and fundamental group unit of society and is entitled to protection by society and the State.

Article 17
(1) Everyone has the right to own property alone as well as in association with others.

(2) No one shall be arbitrarily deprived of his property.

Article 18
Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.

Article 19
Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers.

Article 20
(1) Everyone has the right to freedom of peaceful assembly and association.

(2) No one may be compelled to belong to an association.

Article 21
(1) Everyone has the right to take part in the government of his country, directly or through freely chosen representatives.

(2) Everyone has the right of equal access to public service in his country.

(3) The will of the people shall be the basis of the authority of government; this will shall be expressed in periodic and genuine elections which shall be by universal and equal suffrage and shall be held by secret vote or by equivalent free voting procedures.

Article 22
Everyone, as a member of society, has the right to social security and is entitled to realization, through national effort and international co-operation and in accordance with the organization and resources of each State, of the economic, social and cultural rights indispensable for his dignity and the free development of his personality.

Article 23
(1) Everyone has the right to work, to free choice of employment, to just and favourable conditions of work and to protection against unemployment.

(2) Everyone, without any discrimination, has the right to equal pay for equal work.

(3) Everyone who works has the right to just and favourable remuneration ensuring for himself and his family an existence worthy of human dignity, and supplemented, if necessary, by other means of social protection.

(4) Everyone has the right to form and to join trade unions for the protection of his interests.

Article 24
Everyone has the right to rest and leisure, including reasonable limitation of working hours and periodic holidays with pay.

Article 25
(1) Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control.

(2) Motherhood and childhood are entitled to special care and assistance. All children, whether born in or out of wedlock, shall enjoy the same social protection.

Article 26
(1) Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit.

(2) Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace.

(3) Parents have a prior right to choose the kind of education that shall be given to their children.

Article 27
(1) Everyone has the right freely to participate in the cultural life of the community, to enjoy the arts and to share in scientific advancement and its benefits.

(2) Everyone has the right to the protection of the moral and material interests resulting from any scientific, literary or artistic production of which he is the author.

Article 28
Everyone is entitled to a social and international order in which the rights and freedoms set forth in this Declaration can be fully realized.

Article 29
(1) Everyone has duties to the community in which alone the free and full development of his personality is possible.

(2) In the exercise of his rights and freedoms, everyone shall be subject only to such limitations as are determined by law solely for the purpose of securing due recognition and respect for the rights and freedoms of others and of meeting the just requirements of morality, public order and the general welfare in a democratic society.

(3) These rights and freedoms may in no case be exercised contrary to the purposes and principles of the United Nations.

Article 30
Nothing in this Declaration may be interpreted as implying for any State, group or person any right to engage in any activity or to perform any act aimed at the destruction of any of the rights and freedoms set forth herein.

Handout 2

Section 504, Rehabilitation Act of 1973

Section 794. Nondiscrimination under Federal grants and programs; promulgation of rules and regulations

(a) Promulgation of rules and regulations

No otherwise qualified individual with a disability in the United States, as defined in section 705 (20) of this title, shall, solely by reason of his or her disability, be excluded from the participation in, be denied the benefits of, or be subjected to discrimination under any program or activity receiving Federal financial assistance or under any program or activity conducted by any Executive agency or by the United States Postal Service. The head of each such agency shall promulgate such regulations as may be necessary to carry out the amendments to this section made by the Rehabilitation, Comprehensive Services, and Development Disabilities Act of 1978. Copies of any proposed regulations shall be submitted to appropriate authorizing committees of the Congress, and such regulation may take effect no earlier than the thirtieth day after the date of which such regulation is so submitted to such committees. See also 29 CFR Part 32 and 29 CFR Part 37.

(b) "Program or activity" defined

For the purposes of this section, the term "program or activity" means all of the operations of --

(1)(A) a department, agency, special purpose district, or other instrumentality of a State or of a local government; or
(B) the entity of such State or local government that distributes such assistance and each such department or agency (and each other State or local government entity) to which the assistance is extended, in the case of assistance to a State or local government;

(2)(A) a college, university, or other postsecondary institution, or a public system of higher education; or
(B) a local educational agency (as defined in section 8801 of Title 20), system of vocational education, or other school system;

(3)(A) an entire corporation, partnership, or other private organization, or an entire sole proprietorship --
(i) if assistance is extended to such corporation, partnership, private organization, or sole proprietorship as a whole; or
(ii) which is principally engaged in the business of providing education, health care, housing, social services, or parks and recreation; or
(B) the entire plant or other comparable, geographically separate facility to which Federal financial assistance is extended, in the case of any other corporation, partnership, private organization, or sole proprietorship; or

(4) any other entity which is established by two or more of the entities described in paragraph (l), (2) or (3); any part of which is extended Federal financial assistance.

(c) Significant structural alterations by small providers

Small providers are not required by subsection (a) to make significant structural alterations to their existing facilities for the purpose of assuring program accessibility, if alternative means of providing the services is available. The terms used in this subsection shall be construed with reference to the regulations existing on March 22, 1988.

(d) Standards used in determining violation of section

The standards used to determine whether this section has been violated in a complaint alleging employment discrimination under this section shall be the standards applied under title I of the Americans with Disabilities Act of 1990 (42 U.S.C. 12111 et seq.) and the provisions of sections 501 through 504, and 510, of the Americans with Disabilities Act of 1990 (42 U.S.C. 12201-12204 and 12210), as such sections related to employment.

Section 794a. Remedies and attorney fees

(a)(1) The remedies, procedures, and rights set forth in section 717 of the Civil Rights Act of 1964 (42 U.S.C. 2000e-16), including the application of sections 706(f) through 706 (k) [42 U.S.C. 2000e-5(f) through k)] shall be available, with respect to any complaint under section 791 of this title, to any employee or applicant for employment aggrieved by the final disposition of such complaint, or by the failure to take final action on such complaint. In fashioning an equitable or affirmative action remedy under such section, a court may take into account the reasonableness of the cost of any necessary work place accommodation, and the availability of alternative therefor or other appropriate relief in order to achieve an equitable and appropriate remedy.

(2) The remedies, procedures, and rights set forth in title VI of the Civil Rights Act of 1964 (42 U.S.C. 2000d et seq)shall be available to any person aggrieved by any act or failure to act by any recipient of Federal assistance or Federal provider of such assistant under section 794 of this title.

(b) In any action or proceeding to enforce or charge a violation of a provision of this subchapter, the court, in its discretion, may allow the prevailing party, other than the United States, a reasonable attorney's fee as part of the costs.

Handout 3

Whose Rights?

Directions: For each right listed below, indicate with a check in the appropriate box whether it is included in the Universal Declaration of Human Rights (Column 1) and Section 504 of the 1973 Rehabilitation Act (Column 2). Also indicate whether you think this right should be guaranteed by the United States Government (Column 3).

RIGHT	Column 1: Included in UDHR	Column 2: Included in Section 504	Column 3: Should be guaranteed by the U.S. Government
Fair employment			
Education			
Public transportation			
Adequate shelter			
Health care			
Trial by jury			
Adequate food			
Clean air and water			
Access to public spaces like parks			
Right to live as one chooses			

Lesson 4

Language, Power, and Ableism

Enduring Understandings

- Language changes over time and across generations and groups.
- Ableism is discrimination based on the idea that there is only one right kind of body or mind.
- Ableism dehumanizes and isolates disabled people.
- Ableism can exist in the physical environment, in social interactions, and in policies and laws; it can also be internalized.
- It is possible to unintentionally hurt someone's feelings in conversation. It is important to remember that impact may sometimes be more important than intention.
- Language that has been negative in the past may be reclaimed by the group to which it has been applied; this is a way of reclaiming power.

Essential Questions

- What is ableism? How commonplace is it? Where can it be found?
- How does ableism affect the lives of disabled people?
- What is the difference between intention and impact? Why is it important to learn from our mistakes?
- What does it mean to reclaim a slur? How does this affect the people who have been hurt by the slur?

Notes to the Teacher

[Important: Before beginning this lesson, be sure to read the notes about accessibility in the "To the Teacher" section at the beginning of this guide.]

The activities in this lesson plan add up to more than a 45- to 60-minute session. This is intentional to allow for choice and flexibility. Activities can be done over several sessions and you may choose to select and edit the activities so they meet the needs of your participants.

It is all right if you don't always know an answer. Saying "I don't know," or "This is new information for a lot of us, including me" helps build a "power-with" relationship of honesty with participants.

In this lesson we introduce the concept of ableism by beginning with other "isms," including racism, sexism, and more. Participants may ask questions about how ableism compares to other forms of discrimination. It is important to affirm for new learners that their understanding of discrimination and oppression is moving in the right direction; however, comparing oppressions does not help end oppressions. Comparing oppressions is not a useful teaching approach and must not be the approach utilized in this conversation. This is because ableism impacts people across differences of race, class, geographic location, age, gender, and other identities; the intersection of these identities changes the nature of impacts. Intersectionality is the first principle of disability justice; therefore, it is important to teach Lesson 2 and discuss disability justice before teaching this lesson.

This is an opportunity to point out that those who use power over others often encourage "comparing" oppressions as a tactic to keep those with less access to power fighting with each other, instead of joining in solidarity to fight to change the systems that oppress them all. Comparing pain or trauma or oppression is not useful because it reaffirms more trauma.

As a facilitator in the learning environment, you are not the person responsible for providing or managing therapeutic interventions around trauma. Be sure to notify any support networks or individuals, such as guidance counselors or school psychologists, that you are teaching these lessons, so they are prepared to help participants as needed.

The goal of Part 1 is for participants to discuss how language is always changing and how people use this new and changing language. After deciding on Group Agreement on rules for discussion, they will explore a simple example of how language changes over time and across generations.

Part 2 helps participants to understand and define ableism and to connect it to other forms of discrimination and oppression. They complete a handout on examples of ableism as presented by the Camp Jened campers.

The goal of Part 3 is to offer participants an opportunity to consider the difference between the intention and the impact of our decisions and actions. Participants watch a video about responding to racism, but the concepts and methods are useful for other practices that cause harm. The person in the video is Jay and he speaks very fast; you may need to show the video more than once for all participants to understand what he is saying. There are captions on the video.

Part 4 offers participants the opportunity to discuss the power of language and specifically the ways that communities may reclaim words that have been used in hurtful ways against them.

Social Emotional Learning Competencies: (CASEL):

Self-awareness:
The ability to accurately recognize one's own emotions, thoughts, and values and how they influence behavior. The ability to accurately assess one's strengths and limitations, with a well-grounded sense of confidence, optimism, and a "growth mindset."

Self-management:
The ability to successfully regulate one's emotions, thoughts, and behaviors in different situations—effectively managing stress, controlling impulses, and motivating oneself. The ability to set and work toward personal and academic goals.

Social awareness:
The ability to take the perspective of and empathize with others, including those from diverse backgrounds and cultures. The ability to understand social and ethical norms for behavior and to recognize family, school, and community resources and supports.

Relationship skills:
The ability to establish and maintain healthy and rewarding relationships with diverse individuals and groups. The ability to communicate clearly, listen well, cooperate with others, resist inappropriate social pressure, negotiate conflict constructively, and seek and offer help when needed.

Responsible decision-making:
The ability to make constructive choices about personal behavior and social interactions based on ethical standards, safety concerns, and social norms. The realistic evaluation of consequences of various actions, and a consideration of the well-being of oneself and others.

Common Core Standards addressed by this lesson

Reading (Informational)

CCSS.ELA-LITERACY.RI.11-12.4
Determine the meaning of words and phrases as they are used in a text, including figurative, connotative, and technical meanings; analyze how an author uses and refines the meaning of a key term or terms over the course of a text (e.g., how Madison defines faction in Federalist No. 10).

CCSS.ELA-LITERACY.RI.11-12.7
Integrate and evaluate multiple sources of information presented in different media or formats (e.g., visually, quantitatively) as well as in words in order to address a question or solve a problem.

Writing

CCSS.ELA-LITERACY.W.11-12.2
Write informative/explanatory texts to examine and convey complex ideas, concepts, and information clearly and accurately through the effective selection, organization, and analysis of content.

CCSS.ELA-LITERACY.W.11-12.7
Conduct short as well as more sustained research projects to answer a question (including a self-generated question) or solve a problem; narrow or broaden the inquiry when appropriate; synthesize multiple sources on the subject, demonstrating understanding of the subject under investigation.

Speaking and Listening

CCSS.ELA-LITERACY.SL.11-12.1
Initiate and participate effectively in a range of collaborative discussions (one-on-one, in groups, and teacher-led) with diverse partners on grades 11-12 topics, texts, and issues, building on others' ideas and expressing their own clearly and persuasively.

CCSS.ELA-LITERACY.SL.11-12.3
Evaluate a speaker's point of view, reasoning, and use of evidence and rhetoric, assessing the stance, premises, links among ideas, word choice, points of emphasis, and tone used.

Language

CCSS.ELA-LITERACY.L.11-12.3
Apply knowledge of language to understand how language functions in different contexts, to make effective choices for meaning or style, and to comprehend more fully when reading or listening.

CCSS.ELA-LITERACY.L.11-12.4
Determine or clarify the meaning of unknown and multiple-meaning words and phrases based on grades 11-12 reading and content, choosing flexibly from a range of strategies.

History/Social Studies

CCSS.ELA-LITERACY.RH.11-12.2
Determine the central ideas or information of a primary or secondary source; provide an accurate summary that makes clear the relationships among the key details and ideas.

Duration of lesson

2-3 class periods, plus additional time for extension activities if desired

Assessments

Class discussion
Completion of **Handout 1: Examples of Ableism**
Research completed through Extension activities (optional)

Materials needed

Video of *Crip Camp*
Copies of **Handout 1: Examples of Ableism**
Teacher Resource 1: Examples of Ableism Answer Sheet
Computer access
Projector

Procedure

Part 1: Access Check-In and Introduction (15–20 minutes)

1. Begin with an access check-in, which includes a reminder that access needs can change from one moment to the next. An access check-in is also a reminder for you, as a facilitator, to create and maintain, as best you can, a space where participants can ask for accommodations.

2. Introduce the topic by sharing with participants that one of the things they will be discussing in this lesson is the importance of language as a tool for connecting with other people. During this lesson, they will examine how language is connected to power and what can happen when we use language to help or harm others. You will be using some language that is not often used in class, and it is important to remember that this discussion is about learning and unlearning. Sometimes when we learn new things it means we have to unlearn other things. It's all right to be confused and ask questions for clarification.

3. If you have already created Group Agreements, review them; if not, create them for this session. If needed, have the group share additions or ask for clarification. Sample Group Agreements may include:

- One person shares at a time so all group members may understand each other.
- Use "I" statements when sharing opinions and ideas.
- It's all right to pass and not share.

4. Invite participants to share what words they use to describe an enjoyable time and write their responses on the board. You may hear a range of terms, some in alignment with standard English, some in slang or dialect, and some in other languages. You may not be familiar with all of them. The goal here is to help you and participants see how language is always shifting, borrowing, and merging; it is not rigid nor static.

5. View the list that has been created by participants and note any repeating patterns, recurring themes, or anything that stands out or surprises. Identify any terms that you are not familiar with and ask participants to elaborate. Ask if any of these terms have other meanings as well. For example, you may note terms participants offer, such as "lit" to mean a fun time, when this word is often connected to light and electricity.

6. Next, invite participants to identify which terms on the board their parents or the elders in their lives use. If they do not identify too many terms this way, invite them to generate a list of the terms their parents or elders do use to describe an enjoyable experience. Compare and contrast the terms offered. Help participants see that these two lists show how language shifts and changes over time and by communities.

Extension Activity

Ask participants to trace the journeys of some of the words they listed on the board. Look up words in Merriam Webster online to see if they have usage or etymology notes on some of the terminology.

Here are three:

- Lit—This entry includes an article written by Merriam Webster editors about usage of the term as meaning "exciting" or "excellent," including when and how it appeared and who influenced its introduction.
  https://www.merriam-webster.com/dictionary/lit

- Groovy—This entry includes a long list of synonyms as well as usage notes.
  https://www.merriam- webster.com/dictionary/groovy

- Fun—This entry includes an article in the "Learn More" section about how and when the term became a word.
  https://www.merriam-webster.com/dictionary/fun

Part 2: Isms and Ableism (45 minutes)

1. Write the term "-ism" on the board. Invite participants to discuss what they know about this term. Ask for examples of words they know that end in "ism" and record their responses on the board. (For example: racism, sexism, impressionism, Catholicism) Because many of the terms offered may be negative, it's important to include terms that are not negative.

2. Offer the following definition of -ism and write is on the board:

> "–ism" is a suffix, something added to the end of a word to show that the original word is about a specific practice, system, or idea. The new words created may be attitudes, political ideas, religions, or artistic movements.

After sharing the definition, invite participants to look at the list they generated and ask if this definition is in line with how they understand the terms listed. Respond to any questions.

3. Whether or not "ableism" is included on the board, say, "Today we are going to discuss another term that is an -ism, ableism." Ask participants to write on a piece of paper the first thing they think of when hearing the term "ableism." Remind participants that there are no wrong answers.

4. Collect student responses and redistribute to the group. Ask individual participants to read aloud what is written on their new piece of paper. After each response has been read aloud, ask the group for any feelings or thoughts that occurred to them. (If the class is virtual, ask participants to use the chat box to send their answer to just you, not to the class, so you can read each one aloud.)

5. Say that ableism is not always easy to identify because it is everywhere! Ableism is deeply connected to power, especially the power to exclude and harm other people. Remind participants that ableism is not new; it has always existed. Give them this definition of ableism:

> Ableism is discrimination based on the belief that there is one right way to have a body/mind. Ableism includes actions, thoughts, policies, and systems that people engage in which dehumanize and isolate disabled people. Because ableism focuses on bodies, dictating what makes a "normal" or worthy body and what does not, ableism is something that can be experienced by anyone with a body (which is to say, anyone who is alive).

[Note: In the glossary at the end of this lesson, there is a community-developed definition of ableism which is more contextually complex and at a higher reading level. If you are working with a group in which contextual analysis is an appropriate activity, use that definition instead of or in addition to the one above.]

6. After reviewing the definition, offer examples of different types of ableism.

a. Ableism in the physical environment: The absence of ramps, accessible bathrooms, signage with Braille, or large print materials.

b. Ableism in social interactions: The ways that groups and organizations exclude disabled people either intentionally or through a lack of awareness. For example, basketball can be played by running or wheeling around, but a league that doesn't allow for wheels excludes people who use wheelchairs. This exclusion has physical and mental health consequences as well as social ones.

c. Ableism in policies and laws: Policies and laws that assume we all have the same mobility or we all process information in the same way are ableist as they make participation for many disabled people impossible. Policies and laws that allow discrimination based on differences in our bodies and minds are also ableist. For example, public transportation policies designed to save money by eliminating bus routes make reliable transportation difficult for all to access.

d. Internalized ableism: The phenomenon in which people with disabilities come to believe that disabled people (including themselves) are less worthy of access and rights.

7. Share with participants that they are going to view a section of the film *Crip Camp* and try to identify examples of different forms of ableism. Distribute **Handout 1: Examples of Ableism** and review it with participants. Tell them they may make notes while watching and will also have a few minutes after watching to add to their handout.

8. Play the first 10 minutes of the film. Then give participants a few minutes to complete their handout and write down examples of ableism. After participants have had a chance to complete the handout, ask them to share what they understand to be ableism in each column. You may wish to use some ideas from the answer sheet on **Teacher Resource 1** to help participants get started or round out their ideas.

9. Lead a discussion on these questions:

- How did you feel as you noticed all the instances of ableism?
- Were you reminded of anything you have experienced or witnessed yourself?
- What would it mean for us if everyone's needs were met?

10. To wrap up this activity, arrange participants in pairs and ask them to discuss where they see ableism in their home, school, or communities.

Extension Activity

Ask participants to design a map of their home, school, or community that identifies ableist pitfalls as well as inclusive/non-ableist features. Have them choose one feature that should be modified for inclusivity and research potential solutions to present to the class. Participants' research should follow your usual classroom guidelines for content reliability and proper documentation.

Part 3: Impact vs. Intention (15 minutes)

1. Begin by asking participants to indicate (with a raising of hands, making of noise, or other method) if they have ever:

- Used a term incorrectly.
- Made a joke that was not funny.
- Been called a name that was negative.
- Been corrected about the words they use.

2. Share with participants that you are going to view a three-minute video about how to tell people they have said harmful things. Watch Ill Doctrine's video on "How To Tell Someone They Sound Racist" (3 minutes): https://www.youtube.com/watch/b0Ti-gkJiXc.

3. After watching the video invite participants to respond to the following questions:

- What is one important point of this video?
- What is another way to share Jay's statement about focusing on what people DID versus who they ARE?

4. Tell participants that this video helps us understand what many people call *intention versus impact*. Intention is what the person hoped would be the outcome. Impact is what actually happened when the person spoke or acted as they did. Many times, when we are learning new words, making new friends, and figuring out our place in the world, we try different ways of communicating, and introduce a range of topics to discuss. This is a common human experience. It is also a common experience to make mistakes and hurt others without realizing that is what is happening until after it has happened. These are times when understanding impact is important.

5. Ask participants the following questions:

- Think of a time when you did or said something that hurt someone else. How did you feel when you were told you hurt someone?
- Why is making mistakes an important learning experience?
- Why is impact often more important than intention?
- How does this discussion connect to ableism?

Part 4: Cripping Language (25 minutes)

1. Because this activity highlights the ways that words can be both helpful and hurtful, remind participants of your group agreements and the importance of thinking about the impact our words have on others. Begin by showing participants the clip of *Crip Camp* director Jim Lebrecht discussing why he chose to title the film *Crip Camp* at https://www.twitter.com/CripCampFilm/status/1242575312967340038

2. Invite participants to discuss what they think about the short clip. Ask them if they were surprised to hear the reason for the title.

Use the following questions to promote discussion:

- Why is "cripple" understood as a negative term to describe disabled people?
- How is "cripple" a form of name calling?
- What was Jim's reason for using the term "crip" in the title of the film?

3. Tell participants that "crip" is an example of a reclaimed word, one that was (and sometimes still is) used in a negative way, but that is being claimed proudly by the communities it has been used against. Offer other examples of such words that connect with the communities you and your participants are part of. Some examples you may offer include:

- Queer: A term that historically was used to identify lesbian, gay, bisexual, and transgender (LGBTQ) people in a negative way. Today, the term has been used by LGBTQ communities to claim membership and change the negative history of the word.

- Mad: A term that historically was used to identify mentally ill people in a negative way. Today, the term has been embraced by some mentally ill people to claim membership.

- Slut: A term that still today is used to negatively identify a woman or person assigned female at birth who has body autonomy and makes decisions about her pleasure on her own terms.

- Lil: A term, shortened from "little," used to refer to someone's height or age in a way that shrinks the individual. Today some people identify with this term and use it as part of their nicknames, stage names, or usernames online.

4. Tell participants it may seem odd and hard to understand, but the same word can be both useful and harmful. One way we can stop thinking of words as just "good" or "bad" is by talking about power and impact. Reiterate for participants that when people who are members of a community use a term for themselves it is a powerful decision for them as people who are targeted and experience harm and oppression.

Ask participants:

- What happens when people who are not members of a group use the same term to identify that group? Who has the power in that case?
- Is the power being used positively or negatively for the members of that group?

5. End this activity by coming back to a discussion of the way that the term "crip" is used by the director Jim Lebrecht. Some questions you may use to prompt discussion are:

- What does it say to audience members when "crip" is used in the title of the film?

- What may be some responses by non-disabled people to the title?

- Could the word "crip" in the title be understood differently by different communities? (In some Black communities the term "Crip" may be associated with involvement or affiliation with a gang. This is an important comment to honor as it is valid. This is a great way to remind us that language is used differently not only by people who are disabled, but also by communities based on race, geographic location, age, and language spoken at home.)

6. Thank participants for their engagement and invite them to each say one word that describes how they understand and feel about ableism. Post the words for all to see and have participants generate ideas on ways to "reclaim" them in a sentence. For example, if one word is "angry," a participant might suggest, "Angry...enough to point out ableism next time I see it." "Hopelessness" might become "Hopelessness...is the absence of a plan. We can all make a plan." Alternatively, invite participants to create images related to reclaiming one or more of the words.

Extension Activity

Have participants research and reflect on a term they would like to reclaim for themselves and create an informational text. This text might be an essay, a comic strip, a spoken word performance or another form. They should include properly cited, reliable research on the history of the term and its current usage, and clear and persuasive explanations of their reasons for wanting to reclaim it.

Glossary

Ableism

Discrimination based on the belief that there is one right way to have a body/mind. Ableism includes actions, thoughts, policies, and systems that people engage in which dehumanize and isolate disabled people. Because ableism focuses on bodies, dictating what makes a "normal" or worthy body and what does not, ableism is something that can be experienced by anyone with a body (which is to say, anyone who is alive).

"A system that places value on people's bodies and minds based on societally constructed ideas of normalcy, intelligence, excellence and productivity. These constructed ideas are deeply rooted in anti-Blackness, eugenics, colonialism and capitalism. This form of systemic oppression leads to people and society determining who is valuable and worthy based on a person's appearance and/ or their ability to satisfactorily [re]produce, excel and behave. You do not have to be disabled to experience ableism."

—A working definition by Talila "TL" Lewis in conversation with Disabled Black and other negatively racialized folk, especially Dustin Gibson; updated January 2020. This definition can be found at https://www.talilalewis.com/blog/ableism-2020-an-updated-definition.

-ism

A suffix, something added to the end of a word to show that the original word is about a specific practice, system, or idea. The new words created may be attitudes, political ideas, religions, or artistic movements.

Power Over

A way of interacting with other people, places, or things so that a person or group holds / has power over another person or group. The power is not shared; instead, the person with more power has different experiences that give that person more control and the ability to make all of the decisions *for* the group and not *with* the group.

Power With

A form of sharing power. Power is the capacity or ability to direct or influence the behavior of others or the course of events. When people share power to have similar outcomes and experiences, they are practicing power with one another.

Structural Power

How power is held and experienced in ways and ideas that lead to how societies and/or communities are built.

Systemic Power

How power is held and experienced in the ways people access resources.

Resources to Learn More

Listen More

Juliette Rocheleau, August 21, 2019. A Former Slur Is Reclaimed, And Listeners Have Mixed Feelings. Retrieved at: https://www.npr.org/sections/publicedi-tor/2019/08/21/752330316/a-former- slur-is-reclaimed-and-listeners-have-mixed-feelings

Watch More

Ta-Nehisi Coates on words that don't belong to everyone | We Were Eight Years in Power Book Tour. November 7, 2017. Retrieved at: https://www.youtube.com/watch?v=QO15S3WC9pg.

Handout 1

Examples of Ableism

Directions: As you watch the film *Crip Camp*, identify when and where you witness ableism occurring. Place the examples in the appropriate column based on whether it occurs in a physical environment (school, house, subway, etc.), social interactions (communications, group activities), policies and laws, or internally (people's beliefs about themselves).

Physical Environment	Social Interactions	Policies and Laws	Internal

Teacher Resource 1

Examples of Ableism (Answer Sheet)

Directions: As you watch the film *Crip Camp*, identify when and where you witness ableism occurring. Place the examples in the appropriate column based on whether it occurs in a physical environment (school, house, subway, etc.), social interactions (communications, group activities), policies and laws, or internally (people's beliefs about themselves).

Physical Environment	Social Interactions	Policies and Laws	Internal
Jim at work as an adult, having to change how he works to adapt to the non- accessible space.	Jim was not allowed to join the Boy Scouts while his sister was allowed to be a Brownie.	The fact that Jim has a job makes him unique enough to warrant a TV news segment about him. Employment discrimination against disabled people is ableism.	Jim is surprised that he doesn't know who is a camper or who is a counselor. Ableism is how we stereotype how a disabled vs. non-disabled person looks/acts/sounds.
Jim as a child moving around the house.	Founder of Camp Jened said that the problem was not disabled people, the problem was us, so it's our responsibility to change social barriers	Jim says he was "allowed" to try public school because public schools were not required to be accessible, making more disabled kids institution-alized.	Jim is amazed to witness so many disabled people in one place at camp.
Denise describes the camp as a utopia because there was no outside/ non-disabled world. It was an environment where access was prioritized.	Jim's dad told him that he would have to go up to people because they wouldn't go up to him.	The fact that there was support for each camp-er, with people pushing wheelchairs and everyone playing baseball, was such a refreshing novelty.	Jim shares, "I wanted to be part of the world, but I didn't see anyone like me in it."

Lesson 5

The Strategic Use of Power

Enduring Understandings

- Personal power is the power that the individual has; it varies with time, location, and situation.
- A strategy is a careful plan to achieve a goal.
- People with disabilities used strategy and their personal power to achieve disability justice through the passing of Section 504 of the Rehabilitation Act of 1973.

Essential Questions

- What is personal power?
- How is personal power related to strategy?
- What strategies did people with disabilities use to achieve fair treatment under Section 504?

Notes to the Teacher

[Important: Before beginning this lesson, be sure to read the notes about accessibility in the "To the Teacher" section at the beginning of this guide.]

In this lesson participants will discuss how the strategic use of power helped the disability rights movement in the United States evolve. By the end of the lesson, participants will be able to identify where they have personal power and where they don't. They will understand how strategy and power are connected and recognize strategic uses of power by themselves and others.

The activities in this lesson plan add up to more than a 45- to 60-minute session. This is intentional to allow for choice and flexibility. Activities can be done over several sessions and you may choose to select and edit the activities so they meet the needs of your participants. It is all right if you don't always know an answer. Saying "I don't know" or "This is new information for a lot of us, including me" helps build a "power-with" relationship of honesty with participants.

Some of the activities found in Lesson 2 may be useful to revisit or include in this session. If you have used that lesson, remind participants of the discussion of power and definitions from the previous lesson. If not, you may want to refer to that lesson before going forward.

Before starting this lesson, review the handouts and the film *Crip Camp*, especially the clips used in this lesson plan. When possible, have participants watch the full film, either in a group or on their own. Make copies as needed of handouts included at the end of this lesson plan.

In Part 1 of the lesson, participants recall times when they felt that they had power and when they experienced power being taken from them. They learn that the term "personal power" refers to the power that each individual holds; this may vary depending on time, location, or situation.

Part 2 reinforces this idea of personal power and connects it to the concept of strategy; participants come to understand that a strategy is something we take time to think about, organize, and plan to meet a goal. They consider various goals and make strategic plans to accomplish them.

Watching a 12-minute clip from *Crip Camp* in Part 3, participants can see how people with disabilities used their personal power to achieve the goal of pressuring the government to pass laws that guaranteed their rights. Through protests, hunger strikes, and testimony before government bodies, they exercised the personal power they had. You may decide to show the 12-minute clip twice to give participants time to view and then to make notes.

The application of the ideas learned in Parts 1-3 takes place in Part 4, when participants consider the power that they have and brainstorm ways that they could use this power to support others in a positive way.

Finally, in the last section of the lesson, they review a clip from the film and read Judy Heumann's testimony, identifying words that seem particularly powerful. (View Judy Heumann's full statement by reading the film's descriptive transcript, available at https://assets.nflxext.com/ffe/siteui/accessibility/CripCampTranscript.htm.)

Social Emotional Learning Competencies: (CASEL):

Self-awareness:
The ability to accurately recognize one's own emotions, thoughts, and values and how they influence behavior. The ability to accurately assess one's strengths and limitations, with a well- grounded sense of confidence, optimism, and a "growth mindset."

Self-management:
The ability to successfully regulate one's emotions, thoughts, and behaviors in different situations — effectively managing stress, controlling impulses, and motivating oneself. The ability to set and work toward personal and academic goals.

Social awareness:
The ability to take the perspective of and empathize with others, including those from diverse backgrounds and cultures. The ability to understand social and ethical norms for behavior and to recognize family, school, and community resources and supports.

Relationship skills:
The ability to establish and maintain healthy and rewarding relationships with diverse individuals and groups. The ability to communicate clearly, listen well, cooperate with others, resist inappropriate social pressure, negotiate conflict constructively, and seek and offer help when needed.

Responsible decision-making:
The ability to make constructive choices about personal behavior and social interactions based on ethical standards, safety concerns, and social norms. The realistic evaluation of consequences of various actions, and a consideration of the well-being of oneself and others.

Common Core Standards addressed by this lesson

Reading (Informational)

CCSS.ELA-LITERACY.RI.11-12.2
Determine two or more central ideas of a text and analyze their development over the course of the text, including how they interact and build on one another to provide a complex analysis; provide an objective summary of the text.

CCSS.ELA-LITERACY.RI.11-12.6
Determine an author's point of view or purpose in a text in which the rhetoric is particularly effective, analyzing how style and content contribute to the power, persuasiveness or beauty of the text.

CCSS.ELA-LITERACY.RI.11-12.7
Integrate and evaluate multiple sources of information presented in different media or formats (e.g., visually, quantitatively) as well as in words in order to address a question or solve a problem.

Writing

CCSS.ELA-LITERACY.W.11-12.3
Write narratives to develop real or imagined experiences or events using effective technique, well- chosen details, and well-structured event sequences.

CCSS.ELA-LITERACY.W.11-12.4
Produce clear and coherent writing in which the development, organization, and style are appropriate to task, purpose, and audience.

CCSS.ELA-LITERACY.W.11-12.10
Write routinely over extended time frames (time for research, reflection, and revision) and shorter time frames (a single sitting or a day or two) for a range of tasks, purposes, and audiences.

Speaking and Listening

CCSS.ELA-LITERACY.SL.11-12.1
Initiate and participate effectively in a range of collaborative discussions (one-on-one, in groups, and teacher-led) with diverse partners on grades 11-12 topics, texts, and issues, building on others' ideas and expressing their own clearly and persuasively.

CCSS.ELA-LITERACY.SL.11-12.3
Evaluate a speaker's point of view, reasoning, and use of evidence and rhetoric, assessing the stance, premises, links among ideas, word choice, points of emphasis, and tone used.

CCSS.ELA-LITERACY.SL.11-12.4
Present information, findings, and supporting evidence, conveying a clear and distinct perspective, such that listeners can follow the line of reasoning, alternative or opposing perspectives are addressed, and the organization, development, substance, and style are appropriate to purpose, audience, and a range of formal and informal tasks.

CCSS.ELA-LITERACY.SL.11-12.5
Make strategic use of digital media (e.g., textual, graphical, audio, visual, and interactive elements) in presentations to enhance understanding of findings, reasoning, and evidence and to add interest.

Language

CCSS.ELA-LITERACY.L.11-12.4
Determine or clarify the meaning of unknown and multiple-meaning words and phrases based on grades 11-12 reading and content, choosing flexibly from a range of strategies.

History/Social Studies

CCSS.ELA-LITERACY.RH.11-12.1
Cite specific textual evidence to support analysis of primary and secondary sources, connecting insights gained from specific details to an understanding of the text as a whole.

Duration of lesson

3-4 class periods

Assessment

Class discussion
Completion of **Handouts 1-4**

Materials needed

Video of *Crip Camp* and projector
Handout 1: Sentence Stem Exercise about Power
Handout 2: Who Has the Power?
Handout 3: Connecting Strategy and Power
Handout 4: Twelve Minutes of Power
Handout 5: Testimony by Judy Heumann
Teacher Resource 1: Twelve Minutes of Power (Sample Answers)

Procedure

Part 1: Personal Power: Having It and Losing It (35 minutes)

1. Begin with an access check-in, which includes a reminder that access needs can change from one moment to the next. An access check-in is also a reminder for you, as a facilitator, to create and maintain, as best you can, a space where participants can ask for accommodations.

2. Introduce the topic by sharing with participants that this lesson will examine the power each of us may have and the ways to use it to support and collaborate instead of to harm and isolate. Distribute **Handout 1: Sentence Stem Exercise about Power** and review the directions.

While participants are working, write the following sentence stems on the board with generous space for recording answers.

- I feel powerful when….
- I feel my power is taken away from me when ….
- I know I have power even if ….

After about five minutes, pair participants up to discuss their answers for a few minutes. Then ask for volunteers to share some of their answers with the whole group and tell what it felt like to complete these sentence stems.

3. Continue the discussion using the following questions:

- What did it feel like to remember feeling powerful?
- When you remembered a time when power was taken from you, how did you feel?
- Who are some people that make you feel you do have power?
- Who are some people that make you feel you do not have power?
- When you feel that your power is being taken away, what are some ways you can take back your power?

4. Tell participants they are going to consider and discuss personal power. Explain that personal power refers to the power that each individual has. Point out that the power we have can change depending on time, location, or situation.

5. Tell participants that they are going to make a list of times when they do and don't have power. Distribute **Handout 2: Who Has the Power?** and review the directions. Then read the questions out loud with time for participants to answer or allow participants to work on their own. [Optional: To make this activity more active and tangible for multi-modal learning, invite participants to stack blocks (or erasers, or books, or anything else stackable) for each item that they have power over, so they may visualize and feel the height of the stacks demonstrating the degree to which they hold power.]

6. After participants have completed the worksheet, offer the following group assessment questions:

- Who checked more items in Column 1 (I have the power) than in Column 2?
- Who checked more items in Column 2 (Someone else has the power) than in Column 1?
- Were there any items where it was hard to choose a column? Which ones? Why?
- Were you surprised by any of your responses? If so, which one(s)? In what way were you surprised?

Participants may come up with a variety of realizations about their lives and theories about the meaning of power. Be sure participants understand that having personal power means having the capacity to make choices.

Extension Activity

Suggest that participants turn answers on **Handout 1** into a poem of three stanzas with three lines per stanza. Each line in a given stanza starts with the same sentence stem. For example the first stanza's three lines each begin with "I feel powerful when…," the second stanza's three lines each begin with "I feel my power is taken from me when…" and so on. This activity gives the option to work with participants on poetic elements such as structure, repetition, layered meanings, and metaphor.

Part 2: Discovering Your Personal Power Strategy (45 minutes)

1. Tell participants that today they are going to discuss strategy and design a personal strategy to accomplish a goal. Ask them what they think the term *strategy* means, writing responses on the board. Then give them this definition: A careful plan to do work that will accomplish a goal.

2. Point out important words in the definition such as "careful plan" and "goal." Ask participants what a "careful plan" means to them. When have they had to create a careful plan? (Examples: Playing a video game, interacting with siblings, coloring/dying hair)

Develop each example they provide further by asking questions such as:

- If you are playing a video game, what is your goal? (Pass the level or win the game) Give an example of when and how you would make a careful plan.
- If you are interacting with siblings, what is your goal? (Example: Celebrate a holiday with family) How would you make a careful plan for this?

The goal here is to help participants understand that a strategy is something we take time to think about, organize, and plan to meet a goal. For example, taking a test may require participants to plan ahead and find time to review their notes, review previous exams, and meet with other participants or a tutor for additional help, all to prepare for the goal of passing the course or another exam.

3. Have participants get into small groups and distribute copies of **Handout 3: Connecting Strategy and Power**. Review the directions on the handout and then assign one prompt to each group. When you see that the groups have had enough time to work, have a group spokesperson share their ideas with the class.

4. To continue connecting the discussion about strategy to participants' own lives, ask individuals to partner up, choose a manageable goal for themselves, and create a step-by-step plan for achieving it. For example, making lunch, doing chores, completing homework, etc. (Optional: You may wish to have posterboard, a whiteboard, or software available for each person to use in presenting the strategy.)

5. Have partners share their strategies with each other, then come back to the larger group to share goals and strategies.

6. Conclude by asking the following questions:

- Were you surprised by a strategy your partner shared? Were you surprised by your own strategy in anytway?
- How does the strategy you shared connect to your personal power?

Part 3: Strategy and Power (45 minutes)

1. Tell participants that they are going to watch a 12-minute section of the film *Crip Camp*. If they haven't viewed any portion of the film before, provide some context by describing the film. Explain that the film documents important moments in the disability rights movement and shows how the movement was the result of collaboration among many people who had been marginalized by mainstream culture and politics. Tell participants to look as they watch the clip for examples of people using their own personal power in a strategic way to support others. Remind participants of how strategy and power are connected (Part 2 above).

2. Distribute **Handout 4: Twelve Minutes of Power** and review the directions. Watch the first section of the clip, from 1:13:52:00–1:14:50. This clip begins with Margaret Irvine (the only Black woman with a speaking role in the film) stating that architectural barriers are what keep many disabled people from working.

In the remainder of this section, Judy Heumann then describes the hunger strike they went on and journalist HolLynn D'Lil describes how Judy approached people, one by one, to ask them what they needed and if they would stay overnight to occupy the building in protest.

3. Ask participants to fill in the first row of **Handout 4**. Have them share their answers and check to see if participants have any questions. (**Teacher Resource 1** has sample answers, but these are not the only possible ones.) When participants are ready, continue showing the film to 1:26:19 and ask them to take notes on the strategic uses of power they see, who has the power, and how that power is used to support others. Stop the film occasionally if you sense that participants need time to write notes.

4. After viewing the approximately 12-minute clip, place participants into groups of three to four to discuss what they witnessed and wrote down. Allow about 10 minutes for this activity. After allowing time for small group sharing, bring the group together and invite participants to share some of their responses with the larger group.

5. Use the following discussion questions to wrap up this activity:

- What do we learn about power and how it is strategically used by watching this clip?
- What stereotypes about disabled people are challenged or destroyed in this clip?
- What were some of the consequences of people's decisions to use power?
- How and when does power shift in any direction for the activists? How do they respond?

Part 4: Strategic Use of Power (35 minutes)

1. Remind participants of **Handout 2: Who Has the Power?** Ask them to place it in front of them. For each answer for which they selected that they have the power, ask them to write what they can do with that power. For example, if they have power to decide what they eat for lunch, how can they strategically use their power to help support others? Give them about 10 minutes to make a list for each item.

Possible responses:

- If at home, make enough lunch for everyone to help others eat.
- Share lunch with others who are hungry.
- Clean up after yourself so someone else doesn't have to.
- Ask others what they may want to eat and bring the food to them.
- Take a break from work and spend time with others.

2. Place participants into pairs and have them discuss their lists. Offer them about 5 minutes to discuss their responses. Then bring the larger group together and ask participants to share what they learned from their discussions with their partner. Use the following discussion questions to guide the conversation:

- What are some similarities and differences between your list and your partner's?
- How do you understand your power as being similar to or different from the power shown in the film *Crip Camp*?

3. To end this activity, have the entire group collectively decide on three to five strategic uses of power that could make the most important impact.

Use the following discussion questions:

- What different kinds of impact do we notice on our lists (individual, group, personal, environmental)?
- Which uses of power seem most important? How do we decide that?

4. To wrap up this activity, invite participants to think about one way they can strategically use their power today and share it with the group.

Extension Activity

Invite participants to write a letter to one of the people in the film who is using their power. Participants may recount what they observed and describe either (a) a time they did something similar or (b) an example of something similar they'd like to do. For example: "If I were going to occupy a building it would be for the cause of .... Some of the barriers I would have to overcome and help others overcome would be….".

You may send the letters to info@cripcamp.com.
For notes to others who were a part of creating the film, visit https://cripcamp.com/ and scroll down for a list of names.

Jim LeBrecht (Director featured at beginning of film and throughout)
Denise Sherer Jacobson (Camper with cerebral palsy married to Neil)
Neil Jacobson (Camper with cerebral palsy married to Denise)
Corbett O'Toole (Camper and protester)
Dennis Billups (Protester)
Judith Heumann (Camper and movement organizer)
Nicole Newnham (Producer)
Sara Bolder (Producer)
Barack Obama (Executive Producer)
Michelle Obama (Executive Producer

Part 5: Testimony as Power (15 minutes)

1. Tell participants that you are going to replay for them a 90-second clip of Judy Heumann giving testimony to Eugene Eidenberg, Philip Burton, and George Miller during the Section 504 sit-in. Explain that the goal of watching this clip again is to prepare them for reading and highlighting words they think are powerful in Judy's testimony.

2. Distribute H**andout 5: Testimony by Judy Heumann** so that participants can read along. Show the 90-second clip, which begins at 1:18:00. After viewing the clip, offer participants a few minutes to re-read the statement on the handout. Ask them to underline words they do not know or that need clarification.

3. Ask participants which words they underlined, asking volunteers to define each word; you may also provide definitions for them. Be thorough to ensure participants are clear on all terms.

4. Give participants a few minutes to review the statement and circle any terms they believe are powerful. (For example, militancy, harassment, lack of equity, intolerable, separate but equal, across the country, ignited, takeovers, civil rights movement, oppress, no more segregation) Ask why they identified these terms as powerful. Use the following discussion questions to continue the conversation:

- What words are especially powerful? Was it *how* the words were said?
- What is the emotional content of the words? What was Judy's intention in using them?
- Who is the audience for this testimony?

Extension Activity

Ask participants to each choose five of the words from the list created by the group and create a letter to the editor or a speech, based on experience or observation, about a topic of importance to them, incorporating these words where appropriate. This can also be a partner-based activity. Post the written work around the room or have participants deliver their speeches to the class.

Glossary

Power Over

A way of interacting with other people, places, or things so that a person or group has power over another person or group. The power is not shared; instead, the person with more power has different experiences that give them more control and the ability to make all decisions for the group, not with the group.

Power With

A form of sharing power. Power is the capacity or ability to direct or influence the behavior of others or the course of events. When people share power and have similar outcomes and experiences, they are practicing power with one another.

Strategy

A careful plan to do work that will accomplish a goal.

Resources to Learn More

Read More

Laureano, Bianca. (2019). How do we hold each other accountable when we mess up? Retrieved July 5, 2020 at: https://medium.com/@bianca.i.laureano/how-do-we-hold-each-other-accountable-when-we-mess-up-a75d-4d036c11

Listen More

Come Through with Rebecca Carroll Episode 6, May 4, 2020: Jeff Yang on the Hard Work of Allyship. Retrieved July 5, 2020 at: https://www.wnycstudios.org/podcasts/come-through/articles/6-jeff-yang

Watch More

"How Studying Privilege Systems Can Strengthen Compassion": Peggy McIntosh at TEDxTimberlane-Schools. Retrieved on July 5, 2020 at: https://youtu.be/e-BY9UEewHw

Handout 1

Sentence Stem Exercise about Powers

Directions: Complete each sentence stem with your answer. When you have completed all three sentences, start again. Try to have as many responses for each stem as possible.

1. I feel powerful when….

2. I feel my power is taken away from me when….

3. I know I have power even if….

Handout 2

Who Has the Power?

Directions: For each question on the left, indicate who has the power by marking an X in one of the other two columns. If possible, add an explanation or example.

Question	I have the power	Someone else has the power
Who is responsible for completing your homework?		
Who is responsible for choosing the clothing you wear?		
Who is responsible for deciding when you get a haircut?		
Who is responsible for how you style or color your hair?		
Who is responsible for the food you eat for breakfast?		
Who is responsible for the food you eat for lunch?		
Who is responsible for the food you eat for dinner?		
Who decides what music you listen to in your room?		
Who decides what music you listen to when you are traveling to school?		
Who decides what music you listen to when you are with others?		
Who decides when and what you view online?		
Who decides how much money you have and when to spend it?		

Handout 3

Connecting Strategy and Power

Directions: With your group, read your assigned prompt carefully. Then explain what you think it means and give one or more examples of it.

Statement	Explanation	Example(s)
Strategy involves making choices. So does having personal power. Power and strategy are connected.		
All of our choices have consequences: good, neutral, and challenging. When choosing a strategy we can consider the impact our choices may have. This is a way of thinking about our personal power.		
The strategies we come up with are connected to the choices we feel we have available to us. There are times when we may feel that we don't have many, or any, choices or power. Even when we don't like the options we have to choose from, the choices we make in developing a strategy are an expression of our power.		
Choosing your own safety and care is never a bad decision when it comes to strategy and power.		

Handout 4

Twelve Minutes of Power

Directions: Watch the 12-minute clip from the Netflix film *Crip Camp*. Use the chart below to identify where you see a strategic use of power occurring, who has the power, and how strategic use of power supported people with disabilities.

Example of strategic use of power	Who had the power?	How did the strategic use of power give support?

Teacher Resource 1

Twelve Minutes of Power
Sample Answers

Example of strategic use of power	Who had the power?	How did the strategic use of power give support?
Black woman speaking her truth to reporters	Margaret Irvine	Representing many who are never seen in the media, raising awareness of the need for greater physical access.
Initiating a hunger strike	Those who chose to go on the hunger strike.	Making the harm that is being done to all disabled people visible, applying pressure to those in power to respond to the demands of Section 504 protesters. Showing disabled people are capable of doing difficult things.
Consenting to an interview to offer oral storytelling about the protesters.	Journalist HolLynn D'Lil	Creating an historical record of the struggles individuals endured while fighting for their own and others' rights.

Handout 5

Testimony by Judy Heumann

Directions: Follow along as you listen to the clip of Judy Heumann's testimony. Place a check mark on the words that you believe Judy delivered in a powerful way, for example through her tone or pitch. Underline the words that you do not understand in her statement. Circle the words you believe are powerful.

JUDY HEUMANN:

My statement is one of militancy. My statement is one of support from disabled. This is the beginning of a civil rights movement….

Whether there was a Section 504…. there was a Brown versus Board of Education….

[Judy takes a steadying breath.]

...the... [exhales heavily] the harassment... the, um, lack of equity that has been provided for disabled individuals, and that now is even being discussed by the administration, is so intolerable that I can't quite put it into words. I can tell you that every time you raise issues of separate but equal, the outrage of disabled individuals across this country…

[She swallows, struggling to remain composed.]

...is going to continue, it is going to be ignited. There will be more takeovers of buildings... until finally maybe you begin to understand our position. We will no longer allow the government to [sputters] oppress disabled individuals. We want the law enforced. We want no more segregation. We will accept no more discussion of segregation. And I would appreciate it if you would stop shaking your head in agreement when I don't think you understand what we are talking about.

[As protesters applaud, the view focuses on a man with one hand, standing toward the back of the crowd, applauding.]

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